

SAMATHA

(Higher Level)

Volume I

Faculty of Paṭipatti
Department of Samatha



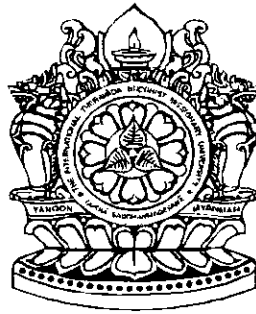
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(Higher Level)

Volume I

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LIST OF ABBREVIATIONS

A.	Aṅguttara Nikāya
AA.	Aṅguttara Nikāya Aṭṭhakathā (Commentary)
D.	Dīgha Nikāya
DA.	Dīgha Nikāya Aṭṭhakathā (Commentary)
Dh.	Dhammapada
DhA.	Dhammapada Aṭṭhakathā (Commentary)
Dhs.	Dhammasaṅgani
Iti.	Itivuttaka
Jā.	Jātaka
M.	Majjhima Nikāya
MA.	Majjhima Nikāya Aṭṭhakathā'
Nd.1	Mahā Niddesa
Nd.2	Cūla Niddesa
Ps.	Paṭisambhidāmagga
PsA.	Paṭisambhidāmagga Aṭṭakathā
S.	Samyutta Nikāya
SA.	Samyutta Nikāya Aṭṭakathā
Sn.	Sutta-nipāta
SnA.	Sutta-nipāta Aṭṭakathā
Ud.	Udāna
Vbh.	Vibhaṅga
VbhA.	Vibhaṅga Aṭṭakathā
Vin i.	Vinaya Piṭaka (3) – Mahāvagga
Vin ii.	Vinaya Piṭaka (4) – Cūlavagga
Vin iii.	Vinaya Piṭaka (1) – Suttavibhaṅga 1
Vin iv.	Vinaya Piṭaka (2) – Suttavibhaṅga 2
Vin v.	Vinaya Piṭaka (5) – Parivāra
Vis.	Visuddhimagga

INTRODUCTION

The Knower of the World

The Buddha is truly omniscient as he clearly and exactly understands the three worlds: the world of living beings (*satta-loka*), the world of conditioned things (*saṅkhāra-loka*), and the world of location or the planes of existence (*okāsa-loka*).

He has penetrated and known the world in all ways as to its basic nature of unsatisfactoriness (*dukkha*), the cause of its arising (*samudaya*), its cessation (*nirodha*), and the means to its cessation (*magga*).

The Blessed One declared to *Rohitassa Deva* thus:

“O Rohitassa Deva, that there is a world’s end where one neither is born nor ages nor dies nor passes away nor reappears, which is to be known or seen or reached by travel on foot – that I do not say. Yet I do not say that there is the ending of suffering without reaching the world’s end.

“Rather it is in this fathom-long body with its perceptions and its consciousness that I make known the world, the arising of the world, the cessation of the world, and the way leading to the cessation of the world.”

Analysis of Mind and Matter

According to the Buddha's higher teaching known as *Abhidhamma*, mind is a combination of consciousness (*citta*) and its concomitants called mental factors (*cetasikas*). There are 13 neutral mental factors which can associate with both wholesome minds and unwholesome minds, 14 immoral mental factors which make the mind unwholesome, and 25 beautiful mental factors which make the mind wholesome.

The mind seems to change its nature from good to bad, from pleasant to unpleasant, from joyful to sorrowful, from noble to ignoble, due to the different combinations of consciousness and mental factors.

The mind is not a single permanent entity. It arises and dissolves incessantly and very rapidly many billion times per second. Consciousness and mental factors are ultimate realities (*paramatthas*) which cannot be sub-divided further. They are formless and shapeless and cannot yet be detected by any scientific instrument. Nevertheless, they can be vividly seen by the concentrated mind-eye. If we can develop the right concentration (*sammāsamādhi*) in tranquillity meditation, we can see and investigate them.

The body too is not permanent. Science knows that the body is made up of cells, cells are made up of atoms, and atoms are made up of protons, neutrons and electrons which revolve around the nuclei continuously. Science also has discovered that billions of cells are formed and then dissolve in the body every second. This impermanent nature of the body can be vividly

investigated by the concentrated mind-eye.

The Buddha has stated more than 2500 years ago, much earlier than science, that the body is made up of billions and billions of very tiny particles called *rūpakalāpas* which are comparable to protons, neutrons and electrons in size. These sub-atomic particles are not the ultimate results of analysis yet. Each of them is again made up of eight or more ultimate forms of matter (*rūpa*). These include the element of extension (*pathavi*), the element of cohesion (*āpo*), the element of heat (*tejo*), the element of motion (*vāgo*), the element of odour (*gandha*), the element of taste (*rasa*), the element of nutriment (*ojā*), etc.

These ultimate forms of matter (*rūpa*) are also ultimate realities (*paramattha*) that really exist in nature. They can be seen and verified by meditators in insight meditation with their concentrated mind-eyes. So the Buddha knows the world of conditioned things which are made up of the ultimate realities – *cittas*, *cetasikas* and *rūpas*.

The True Nature of Existence

Since the mind and body are made up of ultimate realities – *cittas*, *cetasikas* and *rūpas* – and the ultimate realities are arising and dissolving very rapidly all the time, existence is just transient and fleeting. It is marked by three characteristics – impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*).

What is not permanent is not satisfactory, and what is being tortured incessantly by the continuous

dissolution of the ultimate realities that make up mind and body really amounts to suffering (*dukkha*).

Again, since there is nothing in an individual that is permanent and substantial, there is no such thing as a permanent 'jīva', 'atta', 'soul', 'ego' or 'person'. This concept of 'non-self' and 'non-ego' is known as '*anatta*'.

The impermanence, suffering and non-self (*anicca*, *dukkha*, *anatta*) are described as the three characteristic marks of existence (*tilakkhaṇa*). They have to be reflected on repeatedly in insight meditation (*vipassanā*) to understand the true nature of existence.

The Noble Truth of Suffering

(*Dukkha Ariya Sacca*)

If we can see the true nature of existence, we can understand that all forms of existence whatsoever, are unsatisfactory as they have the nature of impermanence, suffering and non-self.

Thus the Buddha stated the Noble Truth of Suffering in his first sermon known as '*Dhammacakkapavattana Sutta*' as follows.

"Birth is suffering; decay or ageing is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief, and despair are suffering; association with the undesirable things and unloved ones is suffering; separation from the desirable things and beloved ones is suffering, not to get what one desires is suffer-

INTRODUCTION

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ing; in short; the Five Aggregates of Existence are suffering.” (D. 22)

The five Aggregates (*Khandhas*) should be understood as follows:

1. The aggregate of corporeality consisting of 28 types of *rūpa* (*rūpakkkhandha*),
2. The aggregate of various forms of feeling representing *vedanā cetasika* (*vedanakkhandha*),
3. The aggregate of perceptions (*saññā cetasika*), comprising perceptions of form, sound, odour, taste, bodily impression and mental impression (*saññākkhandha*),
4. The aggregate of mental formations consisting of 50 cetasikas other than *vedanā* and *saññā* (*sañkhārakkhandha*), and
5. The aggregate of consciousness consisting of 89 or 121 types of *cittas* (*viññānak-khandha*).

Every living being in the whole universe is made up of these five aggregates comprising *cittas*, *cetasikas* and *rūpas* whereas inanimate things are made up of only *rūpas* which comprise matter and energy. Since these ultimate realities have the characteristics of impermanence, suffering and non-self, we cannot deny the universal truth of the Noble Truth of Suffering.

Distorted Wrong View

Our mind is shielded and blinded by the mental factor ‘*moha*’, also known as ‘*avijjā*’ for blinding the mind, according to the teaching of the Buddha in

Abhidhamma.

'*Moha*' is translated as '*ignorance*' as it makes us ignorant of the true nature of sense objects comprising living beings and non-living things. It is also translated as '*delusion*' for it renders a distorted wrong view.

When we do not see the true nature of animate and inanimate things, we get the distorted wrong view which is the opposite of the right view. When we cannot see that these things have the nature of impermanence, suffering, and non-self, we think they are permanent (*nicca*), blissful (*sukha*) and self or person (*atta*).

Furthermore, everything has the nature of repulsiveness (*asubha*) according to the teaching of the Buddha. We might like to refute this statement as we think that we ourselves are handsome or beautiful and our beloved ones are also handsome or beautiful (*subha*).

The Buddha advised us not to judge by the superficial feature but to look at a person analytically. He advised us to analyse a person into 32 bodily parts comprising head-hair, body-hair, nails, skin, flesh, sinews, bones, bonemarrow, heart, liver, lungs, bowels, intestines, blood, urine, excrement, etc., and to examine each part. We shall find every part to be disgusting and loathsome.

Because of the distorted wrong view, *dīṭṭhi cetasika* arises, taking the combination of five aggregates as a person or I and making one very selfish. Based on the notion of I, *māna cetasika* (pride or conceit) also arises, making one very arrogant and deceitful.

Craving and Attachment

In fact, ignorance (*moha*) makes all the 14 immoral cetasikas become active. The worst one is '*lobha*' also known as '*tanhā*' or '*rāga*'. It is usually translated as greed, craving or attachment.

Because of the distorted wrong view rendered by ignorance (*moha*), sense objects appear to be beautiful, pleasant and desirable. So *lobha* or *tanhā* craves for sense objects and gets attached to them. It will never give up its characteristic of craving. So a man will never be satisfied however much he may possess.

The Buddha said, "Even the whole wealth on earth cannot satisfy a man's greed."

Mahatma Gandhi said, 'The world has enough for everyone's need, but not enough for one man's greed.'

Because of greed (*lobha*) men commit stealing, cheating, robbing, even killing and sexual misconduct, endlessly. Again, because of greed and ignorance (*moha*), wars including World Wars are fought incessantly. Thus greed and ignorance give rise to all evil actions and misery in the world.

The Noble Truth of the Cause of Suffering

To gratify the desires of greed (*lobha*), man has to work day and night. And if his efforts do not bring success, he becomes greatly distressed. Again if he is successful in acquiring wealth, he gets attached to this wealth and has to worry about its safety. If the wealth is lost or he has to part with his beloved ones, he will

be overwhelmed with grief and despair because of the attachment to them.

So greed (*lobha*) causes suffering in many ways. We think that enjoying sense pleasure is very pleasant. But sense pleasure is transient and fleeting. It lasts just for a short moment and then disappears, leaving behind a great thirst and hunger to enjoy some more pleasure because of the attachment *taṇhā* to the sense pleasure. Thus sense enjoyment is actually a prelude to suffering.

In the Doctrine of Dependent Arising (*Paṭiccasamuppāda*) the Buddha describes the continuation of existence life after life on account of ignorance (*moha*) and craving or attachment (*lobha* or *taṇhā*). The round of rebirth actually means the round of suffering as birth brings along ageing, sickness, worry, lamentation, suffering, grief and despair.

Thus the Buddha states the Noble Truth of the Cause of Suffering in his first sermon as follows.

“What now is the Noble Truth of the Origin of Suffering?

It is craving (taṇhā) which gives rise to fresh rebirth, and bound up with pleasure and lust, now here, now there, finds ever fresh delight.

This craving is of three kinds:

- (i) Craving for sense pleasure (kāma-taṇhā),*
- (ii) Craving for existence or becoming (bhava-taṇhā),*
- (iii) Craving for non-existence or self-annihila-*

tion

(Vibhava-taṇhā)."

The Battle against Defilements

Though the Buddha singles out 'craving (*taṇhā*)' as the main cause of suffering, craving works in unison with other defilements (*kilesās*) which defile, debase, inflict and torture the mind. These defilements are immoral mental factors (*cetasikas*) which arise in the mind and overwhelm the mind.

They are:

Lobha (taṇhā, rāga) - desire, craving, attachment

Dosa (paṭigha) - anger, hatred, ill - will

Moha (avijja) - ignorance, delusion

Māna - pride, conceit

Diṭṭhi - wrong view

Vicikicchā - sceptical doubt

Thina - sloth

Uddhacca - Restlessness

Ahiraṇṇya - moral shamelessness

Anottappa - moral fearlessness

These defilements are our internal enemies. It is very difficult to fight against them as they overwhelm and influence the mind most of the time. They make us drunk like liquor to be forgetful of meritorious deeds. They overwhelm us like floods to be helpless and drowned by being reborn in lower abodes. They bind us like fetters so that we cannot escape from the

round of rebirth — saṃsāra. But we must exert all efforts to fight against them, dislodge them from the mind, destroy them and burn them so that they will never arise again in our minds.

A soldier may conquer the enemies a million times in battle. But a hero conquers his defilements just once. That hero who conquers his defilements is, indeed, the greatest of conquerors.
(Dh. 103)

It is better to conquer oneself (one's defilements) than to conquer others. Neither a deva, nor a gandhabba, nor Māra together with Brahmā can turn into defeat the victory of a man who has cultured himself by constantly controlling his bodily, verbal and mental actions.(Dh. 104, 105)

By oneself indeed is evil done and by oneself is one defiled; by oneself is evil not done and by oneself is one purified. Purity and impurity depend entirely on oneself; no one can purify another.
(Dh. 165)

Give up anger, abandon conceit, overcome all fetters. Ills of life (suffering) do not befall one who does not cling to mind and body and is free from moral defilements.
(Dh. 221)

By degrees, little by little, from moment to moment, a wise man removes his own impurities (moral defilements), as a smith removes the dross of silver or gold.

The Only Way

In Mahāsatipaṭṭhāna Sutta, the Buddha declares:

“The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right Path, and to the realization of Nibbāna is the Eightfold Noble Path, including the four foundations of mindfulness.”

So, to combat and conquer the defilements, we must undertake the Threefold Noble Training that constitutes the Eightfold Noble Path. We must begin with the Training of Morality to drive away the gross and inflated defilements (*vīṭikkama kilesas*) and suppress them not to arise in the mind. The purity of morality (*sīlavissuddhi*) serves as the foundation of meditation.

Then we have to undertake the Training of Concentration to combat the moderate defilements (*pariyuṭṭāna kilesās*) that have arisen in the mind and agitate the mind. We must try to attain the right concentration (*sammāsamādhi*) which is equivalent to the concentration associated with one of the four rūpāvacara jhānas, according to the Mahā Satipaṭṭhāna Sutta.

When we attain the right concentration, the mind is free from all defilements, giving rise to the purity of the mind (*Citta Visuddhi*). At this stage, the mind is calm, tranquil, peaceful and very blissful. It also radiates very bright and penetrative light. With the help of this light we can observe the ultimate realities as

they really are, and so will enable us to undertake the insight meditation (*vipassanā*) properly.

By investigating the true nature of the ultimate realities and their correlations as cause and effect as described in the Doctrine of Dependent Arising, we can develop ten insight knowledges (*vipassanāñānas*), one after another. We shall then attain the wisdom associated with the first Path Consciousness (*Sotāpattimagga*) which uproots and destroys the wrong view (*diṭṭhi*) and sceptical doubt (*vicikicchā*). We shall become Stream Enterers (*Sotāpannas*), the first stage noble persons (*ariyas*) and can enjoy the unique bliss of Nibbāna as much as we like. We may enjoy rebirth in the sense sphere seven more times but will never be reborn in woeful abodes.

If we undertake insight meditation again and attain the wisdom associated with the second Path Consciousness (*Sakadāgāminimagga*), we shall become the second stage noble persons called Once-returners (*Sakadāgāmī*). The remaining defilements become thinner and weaker in Once - returners than in Stream-enterers. A once - returner will be reborn in the sense sphere only once more.

If a once-returner undertakes insight meditation again and attains the wisdom associated with the Third Path Consciousness (*Anāgāminimagga*) that eradicates the defilement anger or hatred (*dosa*), he will become a Non-returner (*Anāgāmī*) the third-stage noble person. Disappointment, despair, grief, fear and anger will no longer arise in him. He also eliminates sense desires.

So he can lead a very peaceful and blissful life, enjoying the bliss of Nibbāna as much as he wishes. When he passes away, he will be reborn in a Brahmā realm and then pass over to Nibbāna.

If a non-returner chooses to undertake insight meditation again, he can attain the Fourth Path Wisdom called *Arahattamagga* which eradicates all defilements from the mind. He will become a Perfect One called *Arahant*, worthy of receiving all kinds of offerings. He can enjoy the ever-lasting peace and happiness (*santisukha*) as he has eliminated all the causes of suffering.

This Treatise

The present treatise first describes the Eightfold Noble Path briefly. Then it concisely describes the significance of morality, various types of morality, the training of morality, the defiling and cleaving of morality, the disadvantages of impure morality, the advantages of pure morality, and morality as the foundation of meditation. The objective is to maintain pure morality (*Sīla Visuddhi*).

Chapter III describes the significance of mental concentration, different types of concentration, the defiling and cleaving of concentration, the preparation for developing concentration, and the purpose and objective of developing concentration.

In Chapter IV the development of the right concentration (*sammāsamādhi*) using an earth kasīṇa is described. The preparation of an earth kasīṇa and

systematic reflection on it are mentioned in detail. The appearance of the acquired sign (*uggaha nimitta*) and the counter sign (*paṭibhāga mimitta*) are made clear, and then suitability and unsuitability together with the tenfold skill in absorption are described for making progress to meditative absorption (*jhāna*). The cognitive series for the arising of jhāna and for jhāna attainment are explained. The chapter concludes with the description of the development of fourfold and fivefold rūpāvacara jhānas.

April 1, 2004

Dr. Mehm Tin Mon

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

CHAPTER I

THE EIGHTFOLD NOBLE PATH

(Majjhima Paṭiṣaḍḍhā)

The Middle Path

“These two extremes, bhikkhus, should not be followed by one who has gone forth from worldly life.”

So did the Blessed One begin his first sermon known as ‘*Dhammacakkapavattana Sutta*’, meaning ‘the Discourse on Turning the Wheel of the Dhamma.’

“What are the two extremes? One extreme is indulgence in desirable sense pleasure, which is low, vulgar, unprofitable, practised by workdlings but not by noble persons (ariyas). The other extreme is self-mortification, which is painful, ignoble and unprofitable.

“O bhikkhus, avoiding both these extremes, the Tathāgata (Buddha) has realized the Middle Path. This Path produces vision, produces knowledge, leads to calm, to higher knowledge, to

enlightenment, to Nibbāna.

“And what is that Middle Path, O bhikkhus, that the Tathāgata has realized? It is simply the Noble Eightfold Path, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.”

Indeed, by avoiding the two extremes and following the Middle Path, the Buddha gained vision and special knowledge; he could eradicate all defilements; he could penetrate into the four Noble Truths; he attained Arahatta Fruition and Supreme Omniscience and became a Fully Enlightened Buddha.

When he expounded in his first sermon the four Noble Truths – he greatest universal truths, the penetrative understanding of which leads to full enlightenment as a noble person – he described the Noble Eightfold Path as the Fourth Noble Truth, that is, the Noble Truth of the Path leading to the Extinction of Suffering.

This Fourth Noble Truth constitutes the most important practical aspect of Buddhism. Any able, ardent person who strenuously walks along the Middle Path will surely be enlightened to the four Noble Truths to become a noble person who can enjoy the unique bliss of Nibbāna as much as he likes without ever being reborn in lower woeful abodes. As the attainment of this state is the goal of Buddhists, the Noble Eightfold Path represents the essence of Buddhism.

The Fourth Noble Truth has been verified by the Buddha himself as well as by countless Arahants. To

realize this Noble Truth should be the urgent noble aim of every Buddhist.

(*Paṭisambhidāmagga, Dhammacakkapavattana Vāra*)

Threefold Noble Training

The eight factors of the Noble Eightfold Path can be classified as the Noble Threefold Training.

(i) Training of Wisdom (*Paññā Sikkhā*)

- 1 Sammādiṭṭhi – the right understanding,
- 2 Sammāsaṅkappa – the right thought.

(ii) Training of Morality (*Sīla Sikkhā*)

- 3 Sammāvācā – the right speech,
- 4 Sammākammanta – the right action,
- 5 Sammā-ājīva – the right livelihood.

(iii) Training of Concentration (*Samādhi Sikkhā*)

- 6 Sammāvāyāma - the right effort,
- 7 Sammāsati - the right mindfulness,
- 8 Sammāsamādhi - the right concentration.

Starting from some basic knowledge of Kamma and the Four Noble Truths together with the importance of undertaking the Noble Threefold Training and how to undertake it, we should first fulfil the training of morality. The objective of this training is to purify the mind from coarse, violent defilements called

‘*Vitikkama kilēsas*’ and to attain the Purity of Morality (*Sīla Visuddhi*). By controlling our bodily actions and verbal speeches to be in conformity with the right action, the right speech and the right livelihood, we can suppress coarse, violent defilements from arising in the mind.

Standing on the foundation of Pure Morality, we then undertake the training of concentration by focusing our mind on a suitable tranquility meditation subject. With complete faith and confidence (*Saddhā*) in the noble Teaching of the Buddha and the noble Practice discovered by him and being guided by the right understanding (*Paññā*), we exert the right effort (*Vīriya*) to establish the right mindfulness (*Sati*) on the meditation subject in order to develop the right concentration (*Samādhi*). These five Powers (*Balas*) and Faculties (*Indriyas*) should be strong enough to combat the hindrances (*Nīvaraṇas*) and other moderate defilements (*Pariyuṭṭhāna kilesas*) that have arisen in the mind and keep agitating the mind.

Moreover, the five jhāna factors which associate with every wholesome mind (*kusala citta*) that will arise during meditation will help us to win the battle of driving away the enemies (*hindrances*). When the jhāna factors are fully developed, our mindfulness is well established on the meditation subject with the right concentration. The mind is totally free from all defilements at this stage, so the Purity of the Mind (*Citta Visuddhi*) is established.

However, latent defilements (*Anusayas*) which serve

as the roots or seeds of defilements still lie dormant in the mental stream. Though they have not yet arisen in the mind, they remain ready to come to the surface as moderate defilements (*Pariyuṭṭhāna kilesas*) and then grow to violent defilements (*Vitikkama kilesas*) at an opportune moment when they are in contact with the corresponding sense-objects. They could be uprooted and eradicated only by the Path Wisdom (*Magga Ñāṇa*) which penetratively understands the four Noble Truths.

So we must proceed to undertake insight meditation in order to develop the Path Wisdom. When we attain the Purity of Mind with the right concentration, the mind is totally calm, peaceful, blissful and very powerful. It radiates very bright penetrative light and enables the meditator to see all the 32 parts of the body in himself as well as in others. He can be guided to penetrate further into the ultimate realities (*paramatthas*) such as *cittas* (consciousness), *cetasikas* (*mental factors*) and ultimate *rūpas* (matter and energy.)

He could clearly observe these ultimate realities which constitute mind and body to be arising and dissolving extremely quickly. Taking note of the three characteristic marks of existence – impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*) – he can undertake insight meditation (*vipassanā*) to develop insight step by step. After developing ten insight knowledges (*Vipassanā Ñāṇas*), he will attain the first Path Wisdom called *Sotāpatti Magga* and its Fruition Wisdom. This Path Wisdom eradicates two defilements called the Wrong View (*Diṭṭhi*) and sceptical Doubt (*Vicikicchā*). The meditator now becomes a stream Enterer (*Sotāpanna*).

He can enjoy the unique bliss of Nibbana as much as he likes and he is guaranteed never to be reborn in woeful abodes again. He is destined to rise to higher levels up to Arahantship whether he undertakes insight meditation further or not.

If the Stream Enterer undertakes insight meditation again, he can attain the second Path Wisdom called Sakadāgāmi Magga and its Fruition Wisdom. He now becomes a Once Returner (*Sakadāgāmi*) as he will be reborn only once in the sense sphere. He is nobler with less defilements than a Stream Enterer and he can enjoy the Nibbāna bliss with his sakadāgāmi Fruition Wisdom as much as he likes.

The Once-returner may undertake vipassanā further to attain the third Path Wisdom called Anāgāmi Magga and its Fruition Wisdom. He now becomes a Non-returner (*Anāgāmi*) and will not enjoy sense pleasure, neither will he feel sad or angry again. The reason is that the Anāgāmi Magga eradicates sense desire (*Kāmarāga*) and anger (*Dosa*) completely.

If the Non-returner practises vipassanā further, he can develop the fourth Path Wisdom called *Arahatta Magga* and its Fruition Wisdom. He now becomes an Arahant (Perfect Person). This Path Wisdom eradicates all the remaining defilements. As all defilements – the real causes of all suffering – are totally uprooted and eliminated, the Arahant will never experience mental pain. He will enjoy eternal peace and happiness for ever.

So the noble Threefold Training is systematically

designed to eliminate all defilements in three stages—the gross, violent defilements (*vītikkaṃa kilesas*) by the Training of Morality, the moderate, agitating defilements (*pariyuṭṭhāna kilesas*) by the Training of Concentration, and the latent defilements which resemble the roots of the big kilesa tree (*anusaya kilesas*) by the Training of Wisdom.

Who can disentangle the Net of Craving?

While the Blessed One was residing at Savatthi, a certain deity came to him at midnight, and in order to get rid of his doubts he asked this question:

“O Venerable Gotama (family name of the Buddha), this network of craving (*taṇhā*) resembles a tangle in the sense of lacing together, like the tangle called network of branches in bamboo thickets, etc., because it goes on arising again and again above and below among the six sense objects. It is called the inner tangle and the outer tangle because it arises for one’s own requisites and another’s, for one’s own person and another’s, and for the internal and external sense bases (*āyatana*s). This tangle of craving entangles the race of sentient beings including mankind. Who is able to disentangle this tangle?”

When questioned thus, the Blessed One, whose knowledge of all things is unimpeded, the Deity of Deities, excelling the Sakka (the Ruler of Gods), excelling all Brahmas, fearless as he possesses the four virtues of courage, Wielder of the Ten Powers, All-seer with unobstructed knowledge, gave the answer

thus:

Sīle paṭiṭṭhāya naro sapañño,

Cittam paññānca bhāvayaṃ.

Ātāpī nipako bhikkhu,

So imam vijādaye jaḍanti.

“When a person with three-rooted rebirth consciousness establishes himself well in morality (sīla), exerts the energy which can scorch off defilements, possesses that knowledge that can impede opposing defilements, and develops the tranquility of mind called concentration (samādhi) and the insight knowledge with penetrative vision (paññā), he will succeed in disentangling the tangle of craving.”

The essence of this statement is as follows:

- (i) A person must be endowed with wisdom born of kamma by being reborn with a resultant consciousness associated with wisdom;
- (ii) He establishes himself well in morality (Virtue, sīla);
- (iii) He possesses the energy which can scorch off defilements;
- (iv) He possesses the knowledge that can impede or obstruct opposing defilements;
- (v) He develops the tranquility of mind called the right concentration;
- (vi) He undertakes insight meditation to develop insight with penetrative vision;

The person who is endowed with the three kinds

of wisdom and the three kinds of morality, concentration and energy mentioned above will succeed in disentangling the tangle of craving.

Just as a man stands on the ground, wields a sword or axe which is well sharpened, and cuts a large bamboo grove to clear it away, so too a person, standing firmly on the ground of morality, gripping the sharp, powerful weapon of insight meditation with the might of strenuous effort and raising it with the hand of all purpose wisdom (*parihāriya paññā*), can cut off and clear away the tangle of craving from his mind.

About 1600 years ago (412 AC) Venerable Buddhaghosa, based on the Pāḷi verse mentioned above, wrote “Visuddhi Magga”, meaning “the Path of Purity” or “the Path of Purification”. ‘Purity’ or ‘Purification’ should be understood as ‘Nibbāna’ which is free from all taints and utterly pure.

“Visuddhi Magga” is considered to be an excellent compendium of the Buddha’s doctrine covering the strict observation of morality (*sīla*) leading to the Purification of the body, the practice of mental concentration (*samādhi*) leading to the Purity of the mind, and the development of insight (*paññā*) leading to Perfect Wisdom.

Reference:

1. ‘*Visuddhimagga*’ by *Bhaddantācariya Buddhaghosa*, translated into Myanmar by *Ven.Nandamālā*, Vol.1, pp. 1-7.
2. ‘*Visuddhimagga*’ by *Bhaddantācariya*

Buddhaghosa, translated into Myanmar by Ven. Sobhana (Mahāsi Sayadaw), Vol.1, pp.1-19.

3. *'The Path of Purity' (Visuddhimagga) by Bhaddantācariya Buddhaghosa, translated into English by Pe Maung Tin, PTS, 1971, pp. 1-3.*

4. *'The Path of Purification' (Visuddhimagga) by Bhaddantācariya Buddhaghosa, translated into English by Bhikkhu Ñāṇamoli, published by Singapore Buddhist Meditation Centre, pp. 1-4.*

Review Questions

- 1 (a) What are the two extremes that should be avoided by ascetics? Why?
- (b) What is the Middle Path? What benefits can it offer ?
- 2 (a) Can the noble Eightfold Path be regarded as the essence of Buddhism? Why ?
- (b) Why is it urgently important to walk along the Middle Path ?
- 3 (a) Classify the factors of the Noble Eightfold Path into the Noble Threefold Training.
- (b) How should we undertake this Noble Threefold Training ?
- 4 Describe the three stages of defilements. How can they be systematically destroyed by

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the Noble Threefold Training ?

- 5 How does the network of craving resemble a tangle ? Who can cut off and clear away this tangle of craving from his mind ?
- 6 Can the Noble Threefold Training be practised in daily life? Discuss fully.
- 7 Which is the most important task that we should do in the present existence?
Give reasons for your opinion.
- 8 Can we get immediate benefits by understaking the Noble Threefold Training?
What are these benefits?

CHAPTER II

MORALITY

(*Sīla*)

What is Morality ?

*Kim sīlanti cetanā sīlaṃ, cetasika sīlaṃ,
saṃvaro sīlaṃ, avitikkamo sīlanti.*

What is *sīla* (morality) ?

Volition is *sīla*, mental factor (*cetasika*) is *sīla*, restraint is *sīla*, and non-transgression is *sīla*.

(*Paṭisambhidhāmagga, i, 44*)

(i) Volition as *Sīla*

The volition present in one who abstains from killing, stealing, etc., or in one who fulfils the duties of a teacher, a pupil, a parent, a son, etc., is called *sīla* (morality).

In other words, the seven volitions that accompany the first seven of the ten courses of wholesome actions (*kusalakammāpatha*) represent *sīla*.

(ii) Mental Factor as Sīla

The three virati cetasikas, namely, *sammāvacā*, *sammākammanta* and *sammā-ājīva*, are taken as cetasika sīla. *Sammāvacā* is the abstinence from lying, slandering, harsh speech and vain talk. *Sammākammanta* is the abstinence from killing, stealing and sexual misconduct. *Sammā-ājīva* is the abstinence from three bodily evil actions and four evil speeches pertaining to earning one's livelihood rightly.

The three cetasikas (*alobha*, *adosa*, *paññā*) which represent the last courses of wholesome actions, namely, non-covetousness, good-will and right view (*anabhijjhā*, *abyāpāda* and *sammādiṭṭhi*) are also taken as cetasika sīla in accordance with the statement of the Buddha: "Abandoning covetousness, he dwells with mind free from covetousness."

(*Dīgha Nikāya*, i, 71)

(iii) Restraint as Sīla

Restraint as sīla is fivefold:

1. *Paṭimokkhasaṃvara* – restraint by obeying the Rules of the Bhikkhu Community.
2. *Satisaṃvara* – restraint of the eye faculty, the ear faculty, the tongue faculty, the body faculty and the mind faculty by being mindful not to allow defilements to arise in these six doors.
3. *Ñāṇasaṃvara* – restraint by knowledge by preventing craving, wrong view, ignorance and evil conduct from arising and also by eradicating them.

Using the four requisites with knowledge to prevent the arising of defilements is also *ñāṇasaṁvara*.

4. *Khantisaṁvara* – restraint by patience with the ability to endure heat and cold, etc.
5. *Vīriyasaṁvara* – restraint by energy by exerting an effort to drive away an evil thought such as a thought of sense - desire (*kāma vitakka*) as soon as it arises. Abandoning a wrong livelihood and leading a right livelihood (*Ājīvaparissuddhisīla*) is also included in *vīriyasaṁvara*.

(iv) Non-transgression as *Sīla*

It is the non-transgression, by body or speech, of moral precepts that have been undertaken. It represents the wholesome consciousness and its concomitants in abstaining from ten evil actions.

In what sense is it called Morality ?

It is called ‘*sīla*’ in the sense of composing (*sīlana*). What is this composing? In one sense it is keeping well (*samādhāna*), that is, keeping one’s bodily and verbal actions well. A virtuous person keeps his manners well composed and his bodily and verbal actions are not in disarray but well controlled. In another sense ‘*sīlana*’ means upholding (*upadhāraṇa*). It upholds wholesome states such as *samādhi* and *paññā* or it serves as the foundation for wholesome states to grow up.

Some other teachers regard *sīla* to be derived from

‘*sīra*’, meaning the ‘head’, or from ‘*sītala*’, meaning ‘coolness’.

The Characteristic, Function, Manifestation, and Proximate Cause of Morality

(i) Characteristic (*Lakkhaṇa*)

Just as visibility is the characteristic of visible objects even when analysed into various kinds such as blue, red, yellow, etc., so also composing (*sīlana*) in the sense of keeping bodily and verbal actions well and also in the sense of upholding wholesome states such as *samādhi* and *paññā* is the characteristic of *sīla* even when analysed into various kinds such as *cetanā*, *cetasika*, *samvara* and *avītikkama*.

(ii) Function (*Rasa*)

Function has two aspects: function as action (*kiccarasa*) and function as achievement (*sampattirasa*). *Sīla* has the function of stopping misconduct (*dussīla*) as its action and has the property of blamelessness as its achievement.

A virtuous person will not perform evil actions so that his character is pure, blameless and admired by the wise.

(iii) Manifestation (*Paccupaṭṭhāna*)

Sīla has, as its manifestation, purity, that is, bodily purity, verbal purity and mental purity. It is manifested or comes to be apprehended as a pure state.

(iv) Proximate Cause (*Padaṭṭhāna*)

Sīla has, as its proximate cause, sense of shame or moral shame (*hiri*) and moral dread (*ottappa*).

A person can keep pure morality only if he has moral shame and moral dread.

The Benefits of Morality

What are the benefits of sīla ?

Sīla bears many benefits beginning with the clarity of the mind and non-remorse. Sīla has the clarity, serenity and peace of mind as its benefits; it has the potency of clarifying and refreshing the mind.

(i) Five Benefits of Sīla (*Dīgha ii, 86, Mahā Parinibbāna Sutta*)

- 1 A virtuous person acquires much wealth owing to non-negligence and diligence.
- 2 His good fame spreads far and wide.
- 3 He could enter an assembly of princes or brahmans or householders or ascetics without fear or hesitation.
- 4 He dies unconfused or undeluded, that is, he dies with a clear mind taking a wholesome object.
- 5 After death, he will reappear in a happy destiny, in a heavenly world.

(ii) Ten Benefits of Sīla (*Mūlapannāsa, Akaṅkheyya Sutta*)

One should accomplish the training of morality if

one desires:

- 1 to enjoy the respect and adoration of co-residents,
- 2 to acquire the four requisites or wealth in abundance,
- 3 to let donors enjoy great benefits,
- 4 to let relative ghosts enjoy great benefits,
- 5 to have the ability to endure and resist idleness and sense pleasures,
- 6 to overcome dread and dreadful objects,
- 7 to attain rūpāvacara jhānas and arūpāvacara jhānas,
- 8 to escape rebirth in woeful abodes,
- 9 to become a noble person (ariyā), and
- 10 to attain supernormal powers.

Indeed a virtuous person with pure morality will get whatever he desires, because his mind is pure and noble.

Different Kinds of Morality

How many kinds of Sīla are there ?

1. One (*Eka*)

Firstly all sīla is of one kind by reason of its own characteristic of composing (sīlana) in the sense of keeping bodily and verbal actions well and also in the sense of upholding wholesome states.

2. Dyads (*Duka*): Different Classifications of Sīla as two Kinds each

(i) Cāritta sīla and vāritta sīla

The fulfilling of the precepts such as a teacher's duties, a pupil's duties, etc., enacted by the Buddha thus: "This should be practised" is called *Cāritta Sīla*.

Not doing the evil actions which are prohibited by the Buddha thus: "This should not be done" is called *Vāritta sīla*.

(ii) Abhisamācārika sīla, Ādibrahmacariyaka sīla

Abhisamācārika means the noble, exalted practice. All those training precepts prescribed by the Buddha for the sake of the noble Practice or the noble Path (Magga) is called Abhisamācārika sīla. In other words it is the name of all sīlas except Ājīvaṭṭhamaka sīla.

Ādibrahmacariyaka sīla is the initial stage of the life of purity consisting in the noble Path. It is the name of Ājīvaṭṭhamaka sīla which is the initial stage of the Path because it has to be purified previous to the Path.

(iii) Virati Sīla and Avirati Sīla

Mere abstaining from killing sentient beings and so on is called *Virati Sīla*.

Other kinds of Sīla consisting of cetanā, saṁvara, and avītikkama are called Avirati Sīla.

(iv) Nissita Sīla and Anissita Sīla

Dependence (nissaya) is of two kinds: dependence through craving and dependence through false view.

Herein, the *sīla* observed by one who wishes for a fortunate kind of becoming thus: “Through this *sīla* I shall become a great deity or some minor deity (*M.i*, 102) is called *Taṇhānissita sīla*.

The *sīla* observed through a false view about purification as “Purification is possible just by observing *sīla*” is called *Diṭṭhinissita sīla*.

The supramundane *sīla* and the mundane *sīla* that is the pre-requisite for the supramundane *sīla* do not depend on craving and false view. So they are called *Anissita sīla*.

(v) Kālapariyanta Sīla and Āpāṇakoṭika Sīla

The *sīla* which is practised within a certain time limit such as a day or half a day is called *Kālapariyanta sīla*.

The *sīla* which is undertaken as long as life lasts is called *Āpāṇakoṭika sīla*.

(vi) Sapariyanta Sīla and Apariyanta Sīla

The *sīla* that has gain, fame, relatives, limbs, or life as its limit is called *Sapariyanta sīla*.

The *sīla* that does not have gain, fame, relatives, limbs or life as its limit is called *Apariyanta sīla*.

Here someone with gain as cause, with gain as condition, with gain as reason, transgresses a training precept. That *sīla* has gain as its limit (*Paṭisambhidāmagga*, i, 43). The rest should be elaborated in the same way.

(vii) Lokiya Sīla and Lokuttara Sīla

All sīla which is accompanied by intoxicants (*āsavas*) or the object of intoxicants is called *Lokiya Sīla*.

That sīla which is not accompanied by intoxicants is called *Lokuttara Sīla*.

3. Triads (Tika): Different Classifications of Sīla as three Kinds each

(i) Hīna Sīla, Majjhima Sīla and Paṇīta Sīla

The sīla which arises through inferior will (*chanda*), consciousness (*citta*), energy (*vīriya*) and investigating wisdom (*vīmaṇsa*) is *Hīna Sīla*, that which arises through moderate will, consciousness, energy and wisdom is *Majjhima sīla*; that which arises through superior will, consciousness, energy and wisdom is *Paṇīta sīla*.

Alternatively, the sīla undertaken out of desire for praise and fame is hīna (inferior), that undertaken out of desire for the fruits of merit is majjhima (medium); that undertaken out of desire to become a noble person as noble persons maintain pure morality is paṇīta (superior).

(ii) Attādhīpateyya Sīla, Lokādhīpateyya Sīla, Dhammādhīpateyya Sīla,

The sīla which is practised out of self-respect, having regard for self, and from a desire to put away what is improper conduct for self, is *Attadhīpateyya sīla*, i.e., morality giving precedence to self..

The *sīla* which is practised out of respect for the world, having regard for the world, and from a desire to avoid accusation by the world, is *Lokādhīpateyya sīla*, i.e., morality giving precedence to the world.

The *sīla* which is practised out of respect for the Dhamma and out of a desire to honour the majesty of the Dhamma is *Dhammādhīpateyya sīla*, i.e., morality giving precedence to the Dhamma.

(iii) Parāmaṭṭha Sīla, Aparāmaṭṭha Sīla, Paṭipassaddhi Sīla

The *sīla* which is adhered to through craving and false view is *Parāmaṭṭha sīla*.

The *sīla* which is practised by a good worldling as a pre-requisite to attain the Path wisdom and that associated with the Path consciousness of *sekkha* persons (stream-enterers, once-returners, and non-returners) is called *Aparāmaṭṭha sīla*.

The *sīla* which associates with the Fruition consciousness of *sekkha* and *asekkha* persons is *Paṭipassaddhi sīla*.

(iv) Visuddha Sīla, Avisuddha Sīla, Vematika Sīla

The *sīla* which is fulfilled without committing an offence or by atoning for an offence committed is *Visuddha sīla*, i.e., pure morality.

The *sīla* of one who has not atoned for an offence committed is *Avisuddha sīla*, i.e., impure morality.

The *sīla* of one who has doubts regarding the

object, the offence, or the transgression is *Vematika sīla*, i.e., doubtful morality.

Herein, the meditator should purify his impure sīla. When there is doubt, it should be dispelled by not transgressing against the object.

(v) Sekkha Sīla, Asekkha Sīla, Nevasekkhānāsekkha Sīla

Sekkha sīla is that which associates with the four Paths and with the three lower Fruitions.

Asekkha sīla is that which associates with the Fruition of Arahantship.

Nevasekkhānāsekkha sīla refers to all the remaining mundane sīlas.

4. Tetrads (Catukka): Different Classifications of Sīla as Four Kinds each

(i) The First Tetrad:

Hānabhāgiya Sīla – retrogressive morality

One with such sīla associates with unvirtuous persons, avoids virtuous persons, sees no fault in transgression, harbours wrong thoughts, and does not control the six faculties.

Ṭhitibhāgiya Sīla – stagnant morality

One with such sīla is satisfied with the morality which has been achieved; he is contented with virtue and will not strive for a higher state to attain jhana, magga and phala.

Visesabhāgiya Sīla – morality which leans towards distinction

One with such sīla is not satisfied with mere pure morality but strives for a higher state to attain jhāna, magga, and phala.

Nibbedhabhāgiya Sīla – morality leading to the Path Wisdom

One with such sīla is not contented with mere purity of sīla but strives for a higher state by undertaking intensive insight meditation in order to penetrate the greatness of defilements and realize Nibbāna.

(ii) The Second Tetrad :

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| Bhikkhu Sīla | – the morality prescribed for the monks to observe. |
| Bhikkhunī Sīla | – the morality prescribed for the bhikkhunīs to observe. |
| Anupasampanna Sīla | – the ten moral precepts prescribed for male and female novices to observe. |
| Gahattha Sīla | – five training precepts, eight, nine or ten uposatha precepts prescribed for the laity. |

(iii) The Third Tetrad :

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|--------------------|---|
| Pakati Sīla | – the natural morality of uttarakuru human beings who do not trans- |
|--------------------|---|

gress pañca sīla.

- Ācāra Sīla** – customary morality which refers to traditional rules of conduct in a clan, locality or sect.
- Dhammatā Sīla** – the morality pertaining to the law of nature : when the Bodhisatta has descended into his mother's womb, she has no thought connected with lust for men.
- Pubbahetuka Sīla** – the morality due to previous causes. It is the morality of such pure beings as Mahākassa- pa and others, and of the Bodhisatta in many births.

(iv) The Fourth Tetrad :

Pātimokkhasamvara Sīla – the morality of Pātimokkha restraint

Pātimokkha consists of 227 rules for bhikkhus and the rules for bhikkhunīs as training precepts. It is called Pātimokkha because it frees him who protects it, guards it, and it sets him free from the pains of the states of loss. Restraint (*samvara*) is a term for controlling bodily and verbal actions so that no bodily or verbal transgression arises. It prevents the arising of unwholesome things such as defilements at kāya-dvāra and vacī-dvāra.

The Buddha described this morality thus: "Here a bhikkhu dwells restrained with the Pātimokkha restraint,

possessed of the proper conduct and lawful resort, and seeing fault in the slightest fault, he trains himself by undertaking the precepts of training.” (*Vbh.* 244)

Indriyasaṃvara Sīla – the morality concerning the restraint of the sense faculties to prevent unwholesome things from arising

The Buddha described this morality thus : “On seeing a visible object with the eye, he apprehends neither the signs nor the particulars through which, if he left the eye - faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the eye - faculty, undertakes the restraint of the eye - faculty. On hearing a sound with the ear..... On smelling an odour with the nose On tasting a flavour with the tongue On touching a tangible object with the body On cognizing a mental object with the mind, he apprehends neither the signs nor the particulars through which, if he left the mind faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the mind faculty, undertakes the restraint of the mind faculty.” (*Majjhima Nikāya, i, 180*)

Ājīvapārisuddhi Sīla – the morality concerning the purity of livelihood

It is the abstinence from such wrong livelihood as entails transgression of the six training precepts en-

acted for the sake of livelihood and entails the evil states beginning with “scheming, talking, hinting, belittling, pursuing gain with gain.” (*M, iii, 75*)

A bhikkhu should not obtain his livelihood by a grift of bamboos, of leaves, of flowers, of fruits, of bath-powder, of tooth-pticks, by fawning, by bean-curry talk, by nurturing children, by carrying messages on foot, or by any other means of wrong livelihood loathed by the Buddha.

**Paccayasannissita Sīla—tha morality concerning the
use of the four requisites
wisely**

“ Reflecting wisely, he uses the robe only for protection from contract with gadflies, flies, wind, cold, burning and creeping things, and only for the purpose of concealing private parts.”

“ Reflecting wisely , he uses alms food neither for amusement nor for intoxication nor for smartening nor for the embellishment, but only for the endurance and continuance of this body, for the ending of discomfort, and for assisting the life of purity.”

“ Reflecting wisely, he uses the resting place only for the purpose of protection from cold, from heat, from contact with gadflies, flies, wind, burning and creeping things, and only for the purpose of warding off the perils of climate and enjoying retreat.”

“ Reflecting wisely , he uses the requisite of medicine as cure for the sick only for protection from arisen hurtful feelings and for complete immunity from

affliction.” (*Majjhima Nikāya, i, 10*)

5 Pentads (Pañcaka) : Different Classifications of Sīla as Five Kinds each

(i) The First Pentad :

Pariyantaparisuddhi Sīla – the limited precepts of purity

They are the limited precepts prescribed for the novices who are not yet ordained to be fully admitted to the Order.

Apariyantapārisuddhi Sīla - the unlimited precepts of purity

They are the unlimited precepts prescribed for bhikkhus who are ordained and fully admitted to the Order.

Paripunṇapārisuddhi Sīla - the morality of complete purity

It is the morality of a good worldling who is constantly undertaking insight meditation in order to accomplish the noble Threefold Training, regardless of his physical body and life, having given up attachment to life.

Aparāmaṭṭhaparisuddhi Sīla – the morality of purity not adhered to by false views and greed

It is the morality of the seven sekkha persons.

Paṭipassaddhipārisuddhi Sīla – the morality of tranquillized purity due to tranquillization of all defilements

It is the morality of arahants, silent Buddhas and supreme Buddhas.

(ii) The Second Pentad :

Pahāna Sīla – the citta and cetasikas abandoning killing, stealing, etc.

Veramani Sīla – the virati cetasikas abstaining from killing, stealing, etc.

Cetanā Sīla – the volition abstaining from killing, stealing, etc.

Samvara Sīla – the restraint from killing, stealing, etc.

Avātikkaṃ Sīla – the non-transgression of killing, stealing, etc.

For this is said in the Pāṭisambhidā :

- (1) In the case of killing living beings, (a) abandoning is virtue, (b) abstinence is virtue, (c) volition is virtue, (d) restraint is virtue, (e) non-transgression is virtue.
- (2) In the case of taking what is not given,.....
- (3) In the case of sexual misconduct,
- (4) In the case of false speech,
- (5) In the case of slandering,
- (6) In the case of harsh speech,

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- (7) In the case of vain talk,
- (8) In the case of covetousness,
- (9) In the case of ill-will,
- (10) In the case of wrong view,
- (11) In the case of sense pleasure through renunciation,
(a) abandoning sense pleasure is virtue,.....
- (12) In the case of ill-will through non-evil (*abyāpāda*),
(a) abandoning ill-will is virtue,
- (13) In the case of sloth and torpor (*thīna, middha*)
through the perception of light, (a) abandoning
sloth and torpor is virtue,
- (14) In the case of restlessness (*uddhacca*) through non
distraction (*avikkhepa*), (a) abandoning uddhacca
.....
- (15) In the case of doubt (*vicikicchā*) through defining
dhammas (*ultimate realities*), (a) abandoning
doubt.....
- (16) In the case of ignorance (moha) through knowl-
edge (*avijjā*), (a) abandoning moha is virtue,
- (17) In the case of boredom (*arati*) through gladdening
(*pamojja*), (a) abandoning boredom is *sīla*,
- (18) In the case of hindrances (*nīvaraṇas*) through the
first *jhāna*, (a) abandoning the hindrances is *sīla*,
(b) abstinence from hindrances is *sīla*,
- (19) In the case of applied and sustained thought
through the second *jhāna*, (a) abandoning *vitakka*
and *vicāra* is *sīla*, and so on.

Training of Morality and Sīlavisuddhi

The essence of the noble Eightfold Path has been described by the Buddha as the following statement in Ovāda Pātimokkha:

“Sabba pāpassa akaraṇaṃ,

Kusalassa upasampadā,

Sacittaṃ pariyodāpanaṃ

Etaṃ Buddhāna sāsanaṃ.”

“Not to do what is evil,

To do what is good,

To purify one’s mind,

This is the advice of all the Buddhas.”

This simple, logical and practical advice embraces the wisdom of all the Buddhas. It is indeed the best advice for everyone to follow in order to lead a noble and happy life.

By the passage “*sabba pāpassa akaraṇaṃ*” the Buddha shows that sīla is the beginning of the Dispensation (*sāsanaṃ*). And this is good because it brings about the special qualities of non-remorse, and so on. One who is virtuous has nothing to be remorseful about.

By the passage “*kusalassa upasampadā*” the Buddha points out that concentration is the middle of the Dispensation. And that is good because it brings about the special qualities of supernormal power, and so on.

By the passage “ *sacittam pariyodāpanam etam Buddhāna sāsanaṃ* ” the Buddha shows that understanding is the end of the Dispensation. And that is good because it brings about equipoise without developing joy or anger with respect to desirable or undesirable sense objects. (*Dhammapada* 183). For this is said:

“Just as a solid massive rock
Remains unshaken by the wind,
So too, in face of blame and praise
The wise remain immovable.” (*Dh. 81*)

Also the Buddha made this statement:

“*Ko cādi kusalānam dhammānam
sīlaṅca suvisuddhanti*”

“*And what is the beginning of profitable things?
Sīla that is specially well purified.*”

This statement also shows that morality is the beginning of all profitable things. (*Samyutta Nikāya*, v, 143)

Again in Mahāvagga Samyutta, Bahiya Sutta, the Buddha instructed a monk: “Bāhiya, you first cleanse the beginning of profitable things. What is the beginning of profitable things? It is well purified morality together with the right view. Bāhiya, when you have established pure morality and the right view, you stand on sīla, depend on sīla, and develop the four foundations of mindfulness.”

So we should establish pure morality first before

we go on developing concentration and wisdom. Lay persons should carefully and willingly observe the five moral precepts of Pañca sīla to avoid all the ten unwholesome actions, known as “*akusala kammapatha*” to cultivate ten wholesome actions called “*kusala kammapatha*” and to purify the mind from gross, violent defilements (*vītikkaṃa kilesas*).

Then they should develop *adisīla*, i.e., the higher morality that leads to Nibbāna when they undertake the noble Eightfold Practice, i.e., the noble Path consisting of the noble Threefold Training. They should observe the eight or nine moral precepts of Uposatha sīla and abide by Catupārisuddhi sīla when they practise in a suitable Meditation Centre. The Uposatha sīla will serve as Patimokkhasaṃvara sīla for lay persons. For monks, they must maintain the four kinds of sīla that make up Catupārisuddhi sīla to be pure in all respects.

Cultivating Pārisuddhi Sīla

(1) Cultivating Pātimokkhasaṃvara Sīla

Pārisuddhi Sīla consists of the four major sīlas called *Pātimokkhasaṃvara sīla*, *Indriyasaṃvara sīla*, *Ājīvapārisuddhi sīla* and *Paccayasannissita sīla*. Of this fourfold sīla, Pātimokkhasaṃvara sīla should be undertaken by faith (*saddhā*), for it is accomplished by faith. The announcing of training precepts is outside the province of the disciples and the Buddha announced them seeing them to be essential for a pure moral life. So bhikkhus should undertake through faith the training precepts without exception and completely perfect them without regard for life.

For thus has it been said that as a pheasant guards her eggs, or as a yak her tail, or as a mother her only beloved son, or as a one-eyed man his remaining eye, so in the same way one should protect one's morality very prudently and scrupulously (careful to do nothing morally wrong) at all times.

And this also has been said, "So, O king, my disciples do not transgress even for the sake of life the training precepts which I have laid down for them". (*Āṅguttara*, iv, 201) And in this sense are to be understood the stories told by Elders bound by thieves in a forest.

It is said that in the Himalayan forest thieves bound an Elder with black creepers and made him lie down. And the Elder, without making the effort to cut the creepers, lay there for seven days undertaking insight meditation. He attained Anāgāmi Magga and Phala, and died as a Non-returner to be reborn in the Brahmā world.

Again, on Tambapaṇṇi Isle in Sri Lanka thieves bound an Elder with string creepers and made him lie down. When a forest fire came, the Elder did not cut the creepers but established insight and attained Nibbāna simultaneously with his death.

Thus, in order to keep the Pātimokkha pure, upright persons may yield their life instead of breaking the moral rules enacted by World's Saviour.

(2) Cultivating Indriyaśamvara Sīla

And as Pātimokkha restraint is to be fulfilled by

faith, so should Indriyasamvara sīla be undertaken with mindfulness (sati); for this sīla is accomplished by mindfulness. When the sense faculties are well guarded by mindfulness, they cannot be invaded by covetousness, ill-will, and other defilements.

Here one should recollect Āditta Sutta (the Fire Discourse) in which the Buddha said: “Bhikkhus, it is better to have the eye pierced and stirred by a redhot, burning, blazing, glowing iron rod rather than the apprehension of signs in detail of visible objects cognized by the eye. It is not wise and not profitable to take note of the details of the visible object for these will distinguish a person as a man or a woman and cause defilements to arise in the eye.”

When the restraint of the sense faculties is not properly taken, Pātimokkhasamvara sīla does not endure, does not last long, like a crop not fenced in properly. If the sense faculties are not well guarded, they will be raided by defilements as a village with open gates is by thieves. And lust leaks into his mind as rain does into a badly roofed house.

“Among the visible objects, sounds, and smells,
And tastes, and tangibles, guard the faculties;
For when these doors are open and unguarded,
Then thieves will come and raid as ’twere a village.”

“And just as with an ill-roofed house
The rain comes leaking in, so too.
Will lust come leaking in for sure

Upon an undeveloped mind.”

(*Dhammapada 13*)

When the restraint of the sense faculties is properly taken, Pātimokkhasaṃvara sīla does endure and last long, like a crop well fenced in. And it is not raided by the robber defilements, as a village with well-guarded gates is not by thieves. And lust does not leak into his mind, as rain does not into a well-roofed house.

The mind is very swift and flighty. So restraint of the faculties should be accomplished by removing arisen lust with the contemplation of foulness, as was done by Venerable Vaṅḡsa soon after he had been ordained. As he was going about for alms-food in the city, lust arose in him on seeing a very beautiful woman. Thereupon he said to venerable Ananda:

“ Reverend sir, I am afire with sensual lust, and burning flames consume my mind. I pray thee to have pity on me and tell me how to extinguish it.”

The Elder said, “ Your mind is aflame through wrong perception. Look for no sign of beauty there, for it is that which leads to lust. Develop the meditation on foulness and concentrate your mind on the sign of foulness. See all formations as alien, as ill, as suffering as they arise and dissolve incessantly. Don’t look at them as self or person; extinguish that powerful lust and don’t let it burn you ever and again.”

Venerable Vaṅḡsa expelled this lust and went on with his alms round. (*Saṃyutta Nikāya, i, 188*)

Moreover, a bhikkhu who is fulfilling restraint of the faculties should be like the Elder Cittagutta, who lived in the great Kuraṇḍaka cave, and like the Elder Mahāmitta, who lived in the great Coraka monastery.

In the Kuraṇḍaka cave, there were paintings of the Renunciation of the Seven Buddhas. A number of bhikkhus wandering about among the dwellings saw the paintings and said: "What a lovely painting, venerable sir!"

The Elder said, "For more than sixty years, friends, I have lived in this cave, and I did not know that there are lovely paintings on the walls of the cave. Now, today, I know them through those with good vision."

It is evident that the Elder had never raised his eyes and looked up at the walls of the cave. And he had never looked up either at a great ironwood tree that was at the entrance of the cave. He knew it was in flower when he saw its petals on the ground each year.

The king heard of the Elder's great virtues, and sent for him three times, desiring to pay homage to him. When the Elder did not go, the king had the breasts of all the women with infants in the town bound with cloth and sealed off, saying, "As long as the Elder does not come, let the children cry without milk."

Out of compassion for the children the Elder went to Mahāgāma. The king had him brought up into the inner palace, paid homage to him and offered food for

a meal. During his stay for seven days at the palace, whether it was the king who paid homage or whether it was the queen, the Elder said, "May the king be happy."

Bhikkhus asked, "Why is it, Venerable sir, that whether it is the king or the queen who pays homage, you always say 'May the king be happy'?" The Elder replied, "Friends, I do not take notice whether it is the king or the queen."

The king noticed that the Elder was not happy in the palace, so he allowed the Elder to go back to the Great cave at Kuraṇḍaka. When he was back at his dwelling place, he undertook meditation the whole night, walking to and fro in the cave.

A deity who dwelt on the ironwood tree stood by with a torch of sticks. Then the Elder was glad to note that his meditation subject became very clear and plain. Immediately after the middle watch he reached Arahantship, making the whole rock resound.

The Elder Mahā Mitta's mother was sick with a poisoned breast tumour. As she was not cured by any available medicine, she sent her daughter, who was a bhikkhunī, to her brother for some medicine. She went and told him.

The Elder said, "I do not know how to gather roots and shrubs and concock a medicine from them. But I will tell you a medicine : since I went forth I have not broken my training precepts for restraining the sense faculties by looking at the bodily form of the opposite sex with lust. By this declaration of truth

may my mother get well. Go and tell mother this and rub her body.”

She went to her mother and repeated the declaration of truth as she rubbed her mother’s breast. At that very moment, the breast tumour vanished, shrinking away like a lump of froth. The mother got up and uttered a cry of joy: “If the Buddha were still alive, why should he not stroke with his hand the head of a bhikkhu like my son?”

(3) Cultivating Ājīvapārisuddhi Sīla

Ājīvapārisuddhi Sīla, the purification of livelihood, should be undertaken by means of energy (*vīriya*) for this sīla is accomplished by energy, because the abandoning of wrong livelihood is effected in one who has rightly applied energy. With energy one abandons improper wrong search and pursue the right kind of search by going on alms round, etc., avoiding what is of impure origin as through it were a poisonous snake, and acquiring requisites of pure origin.

He must not transgress the six training precepts prescribed by the Buddha with respect to livelihood. So he must strictly observe the following precepts.

(i) With livelihood as cause and reason, one with evil wishes, a prey to evil wishes, lays claim to a higher property of noble persons, by saying that he attains jhāna, magga and phala though he does not possess them.

(ii) With livelihood as cause and reason, he acts as

go-between or matchmaker.

(iii) With livelihood as cause and reason, he falsely states that 'a bhikkhu who lives in your monastery is an Arahant.'

(iv) With livelihood as cause and reason, he eats superior food that he has ordered for his own use though he is not sick.

(v) With livelihood as cause and reason, a bhikkhuni who is not sick eats superior food that she has ordered for her own use.

(vi) With livelihood as cause and reason, one who is not sick eats curry or cooked rice that he has ordered for his own use.

Moreover, a bhikkhu must avoid the improper search by scheming, talking, hinting, belittling, pursuing gain with gain with evil wishes to receive greater gain, honour and renown.

Scheming is rejecting requisites with the evil intention of getting more and better requisites. Here householders invite bhikkhus to accept robes, alms food, resting place and medicine. One with evil wishes says, "What has an ascetic to do with expensive robes, expensive alms food, expensive resting place and expensive medicine? It is proper for an ascetic to gather rags from a charnel ground and make them into a patch-work cloak to wear. It is proper for an ascetic to go on alms round daily and to live under a tree."

Accordingly he wears a coarse robe, eats coarse alms food, uses a coarse resting place and coarse

medicine. Householders think “ This ascetic has few wishes, is content, is secluded and strenuous.” So they offer him expensive robes, good alms food, good resting places and expensive medicine.

Talking is talking round, persuading, suggesting, flattery and bean-soupery with evil wishse to get requisites. Flattery is speaking humbly, always maintaining an attitude of inferiority. Bean-soupery is resemblance to bean soup; for just as when beans are cooked, only a few do not get cooked and the rest get cooked, so too talking with a little truth and much false is called bean-soupery.

Hinting is giving a sign or making an indirect talk or roundabout talk with the evil intention of getting requisites. Once a bhikkhu who was sopported by a family went into the house wanting to eat and sat down. The hostess was unwilling to give. Saying that there was no rice, she went to a neighbour’s house as through to get rice. The bhikkhu went into the store-room. Looking round, he saw sugarcane in a corner, sugar in a bowl, a string of salt fish in a basket, rice in a jar and ghee in a pot. He came out and sat down. When the housewife came back, she said, “I did not get any rice.”

The bhikkhu said, “Lay follower, I saw a sign just now that alms will not be easy to get today ... I saw a snake that was like a sugarcane in a corner, and looking for something to hit it with, I saw a stone like a lump of sugar in a bowl. When the snake was hit by the stone, it spread out a hood like a string of salt

fish in a basket, and its teeth were like rice grains in a jar. Then the saliva mixed with poison that came out to its mouth in its fury was like ghee put in a pot.”

The housewife had to offer him the sugarcane, cooked the rice and gave it all to him with the ghee, the sugar and the fish.

Belittling means abusing, reproaching, ridiculing, and backbiting with the evil intention of receiving gain, honour and renown.

Pursuing gain with gain is seeking for, seeking out, going in search of material goods by means of material goods, such as carrying to there goods that have been received from here, or carrying here goods that have been got from there with the evil intention of receiving gain, honour and renown.

In connection with observing Ājīvapārisuddhi sīla, the story of Venerable Sariputta should be told. He was once cultivating seclusion in a certain forest with the Elder Mahā Moggallāna. One day an affliction of colic or severe flatulence arose in him, causing him great pain. In the evening Mahā Moggallāna went to attend upon him. Seeing him lying down, he asked what the reason was. On knowing the reason he asked, “What used to make you better formerly, friend?”

Sāriputta said, “When I was a layman, my mother used to give me rice gruel prepared from pure milk, ghee, honey and sugar. That used to make me better.”

“So be it, friend. If either you or I have merit, perhaps tomorrow we shall get some,” said the other.

Now a deity who dwelt on a tree at the end of the walk overheard their conversation. He went to the family who was supporting the Elder Sāriputta, and entered the body of the eldest son, causing him discomfort. Relatives gathered around the son and asked for the reason.

“It you prepare rice gruel from pure milk, ghee, honey and sugar tomorrow for the Elder, I will set the boy free,” said the deity.

“Well, even without being told by you, we regularly supply the Elder’s needs,” said the boy’s parents. On the following day they prepared rice gruel of the kind needed.

Reverend Moggallāna came in the morning and said, “stay here, friend, till I came back from the alms round.” Then he went into the village. Those people met him, took his bowl and filled it with the rice gruel specially prepared. When the Elder made as though to go, they said, “Please eat here, we shall give you more.”

When he had eaten, they gave him another bowlful. He left taking the alms food to Venerable Sāriputta. He handed the bowl to the latter, saying “Here, friend, eat.”

Venerable Sāriputta looked at the rice gruel and thought, “The gruel is very nice. How was it obtained ?” And pondering and seeing how it had been obtained through the persuasion of the deity, he said “ Friend, the alms food cannot be used.”

Instead of thinking "He does not eat the alms food brought by the likes of me," Mahā Moggallāna at once took the bowl by the rim and turned it over on one side. As the rice gruel fell on the ground Sāriputta's affliction vanished. From then on it did not appear again during forty five years.

Venerable Sāriputta said to his friend, "Friend, even if my hungry bowels came out and trail on the ground, it was not fit to eat gruel got by verbal intimation.

And here too should be told the story of the Elder Mahā Tissa who lived in Ciragumba. He was going on a journey during a famine. Being tired in body and weak through lack of food and travel weariness, he lay down at the root of a mango tree covered with fruit. There were many fallen mangoes here and there. Though ownerless mangoes were lying on the ground near him, he would not eat them in the absence of someone to accept them from.

Then a lay man, who was older than he, came by and ate the mangoes. When the man came to know about his exhaustion, he gave him mango juice to drink. Then he mounted him on his back and took him to the village nearby.

Meanwhile the Elder admonished himself thus: "Neither your mother nor your father nor your relatives and kin had done as much as this for you because of your pure morality. You must return his gratitude with meditation."

So, stirred with urgency, he undertook meditation, and, comprehending the three characteristics of existence, developed insight. Then, while he was still mounted on the man's back, he attained Arahantship.

(4) Cultivating Paccayasannissita Sīla

Paccayasannissita sīla is to be undertaken by means of understanding (*paññā*). For this sīla is accomplished by understanding, because one who possesses understanding is able to see the advantages and the dangers in requisites. So one should accomplish this morality by using requisites obtained lawfully and properly, after reviewing them with understanding in the way aforesaid.

Herein, reviewing is of two kinds: at the time of receiving requisites and at the time of using them. For use is blameless in one who at the time of receiving robes, alms food, etc.; reviews them either as elements or as repulsive, and in one who reviews them thus at the time of using them.

Besides there are four kinds of use of requisites: use as theft, use as debt, use as an inheritance, use as a master. Herein, use by one who is unvirtuous is called 'use as theft'. Use without reviewing by one who is virtuous is 'use as debt'. Use of the requisites by the seven kinds of sekkha persons is called 'use as an inheritance' for they are the Buddha's sons. Use by Arahants is called 'use as a master'; because they have escaped the slavery of craving. One should use requisites as a master or as an inheritance.

The way to review requisites as elements is this: "This robe, food, etc., consists merely of the four elements. It is formed when conditions are favourable and dissolves soon after it has been formed. The same thing is true with the person who uses it."

One reviews requisites as repulsive in this way: "This robe, food, etc., which is not in itself disgusting, becomes utterly disgusting on reaching this filthy body."

In connection with fulfilling Paccayasaniṣṣita Sīla, the story of the novice Saṅgharakkhita the Nephew should be told. On seeing him eating a dish of rice, quite cold, his preceptor reminded him: "Novice, if you are not reviewing what you eat, you will burn your tongue."

On hearing the preceptor's words, the novice felt urged to act. So he reviewed the food and carried on his meditation. And, sitting in a single session, he reached the goal of Arahantship.

And so should any other man
Aspiring to end suffering
Make use of all the requisites
Wisely after reviewing them.

When an upright ordinary worldling can maintain the fourfold Parisuddhi sīla perfectly pure without even the stain of a wrong thought because of its extreme purity, this pure morality known as 'sīlavisuddhi' becomes the proximate cause for Arahantship itself.

Here the story of the Elder Saṅgharakkhita

should be cited. The Elder, aged over eighty, was lying on his death-bed. The Order of Bhikkhus questioned him about his attainment of the supramundane state. The Elder said, "I have no supramundane state."

Then the young bhikkhu who was attending on him said, "Venerable sir, people have come from as much as twelve leagues away, thinking that you have reached Nibbāna. It will be a disappointment for many if you die as an ordinary man."

The Elder said, "Friend, intending to see the Blessed One Metteyya, I did not try for insight. So help me to sit up and give me the chance."

The attendant helped the Elder to sit up and went out. As he went out the Elder reached Arahantship and he gave a sign by snapping his fingers. The Order assembled and said to him, "Venerable sir, you have done a marvellous thing in achieving the supramundane state in a short instant in the hour of death."

The Elder said, "That was not difficult, friends. But rather I will tell you what is more difficult. Friends, I see no action done by me without mindfulness and unknowingly since the time I went forth."

Defiling of Morality

What is the defiling of morality ?

When the moral precepts are broken, torn, pierced, blotched or mottled, the morality is said to be defiled. The breaking, tearing, etc., of the moral precepts occur

on account of gain, fame, relatives, life, etc., or due to the sevenfold association with sexual feeling.

When a man has broken his training precepts at the beginning or at the end in any instance of the seven classes of offences, his *sīla* is torn, like a cloth that is cut at the edge. (The seven classes of offences are *pārajikā*, *saṅghadisesā*, *pācittiya*, *pātidēsaniyā*, *dukkaṭā*, *thullaccayā*, and *dubbhāsītā*.)

But When he has broken the moral precepts in the middle, it is called pierced, like a cloth that is pierced in the middle. When two or three moral precepts are broken in succession, the *sīla* is called blotched, like a cow having black or red blotches on the back or the belly. When alternate moral precepts are broken all over the training course or if the moral training is broken at intervals, the *sīla* is said to be mottled, like a cow with spots or areas of different colours without a regular pattern.

These show how the morality is broken or defiled on account of gain, fame, relatives, bodily organs, one's own life, etc.

The morality is also defiled by association with seven types of minor sexuality.

Seven Types of Minor Sexuality

1. A person claims to lead a life of moral purity for he does not enter into actual sexual intercourse with women. Yet he agrees to massage, manipulation, bathing and rubbing down by women. He enjoys it, desires it, and takes satisfaction in it.

2. Although he does not agree to these things, yet he jokes, plays and amuses himself with women.
3. He gazes and stares at women eye to eye.
4. He listens to the voice of women through a wall or through a fence as they laugh or talk or sing or weep.
5. He recalls laughs and talks and games that he formerly had enjoyed with women.
6. He sees and appreciates a wealthy man or the son of a wealthy man surrounded with five kinds of senses and indulging in sensual pleasure.
7. He leads the life of purity longing for the luxuries of deities, thinking "Through this morality or this moral training I shall become a great deity or some lesser deity.

In each of the above cases, he enjoys it, desires it, and takes satisfaction in it. On account of this, the morality of one who leads the life of purity is torn, pierced, blotched, mottled and defiled.

He is said to lead a life of purity that is unclean. As he is bound by the bond of minor sexuality, he will not be released from birth, ageing, death, worry, lamentation, pain, grief, and despair. So he will not emancipate from suffering.

Cleansing of Morality

What is the cleansing of morality?

When the moral precepts are not broken, not torn, not pierced, not blotched, and not mottled, the morality

is said to be clean and pure.

Cleansing of morality is accomplished :

- (i) By the complete non-breaking of the training precepts for the purpose of gain, fame, relatives, bodily organs or one's own life;
- (ii) By making amends for those broken by the faults of negligence, etc.;
- (iii) By the absence of the seven bonds of minor sexuality;
- (iv) By the non-arising of such evil things as anger, enmity, ungratefulness, domineering, envy, avarice, deceit, treachery, obstinacy, arrogance, pride, haughtiness, conceit and heedlessness;
- (v) By the arising of such good qualities as fewness of desires, contentment and austerity. (*M. Sutta 24*)

Such morality, not broken for the purpose of gain, fame, etc., and rectified by making amends for those broken, and not damaged by the bonds of minor sexuality and by such evil things as anger, enmity, etc., is called entirely untorn, not pierced, unblotched, and unmottled.

This unbroken and pure morality is called '*bhujissa sīla*' as it revolts against craving and liberates one from the enslavement by craving. It is called '*viññūpasatṭha sīla*' as it is praised by the wise and '*aparāmatṭha sīla*' as it is not destroyed by craving and wrong views. It is conducive to concentration as it conduces to either access concentration or ecstatic (*jhāna*) concentration.

The cleaning of morality comes about in two ways: through seeing the dangers of impure morality, and through seeing the benefits of pure morality.

The Disadvantages of Impure Morality

The disadvantages of broken and impure morality should be understood from the discourses beginning “O bhikkhus, there are these five dangers for the unvirtuous who fail to keep pure morality.” (*A. iii, 252*)

Moreover, on account of impure morality,

1. An unvirtuous person is displeasing to deities and human beings.
2. He is not admonished by his coresidents to lead the life of purity.
3. He suffers when unvirtuousness is censured and feels remorseful when the virtuous are praised.
4. He is as dull and ugly as hemp cloth owing to his unvirtuousness.
5. Contact with him is painful because those who fall in with his views are brought to long-lasting suffering in woeful abodes.
6. He is worthless because he causes no great fruit to arise in those who offer him requisites.
7. He is hard to purify as a cesspit many years old.
8. He is like a log from a pyre for he is outside both recluship and the lay state. Though he claims to be a bhikhu, he is no blikkhu so he is like a donky following a herd of cattle.

9. He is always nervous and scared like a man who is everyone's enemy.
10. He is as unfit to live with as a dead carcase.
11. Though he may have the qualities of learning, he is unfit for the homage of his fellows as a charnel ground fire is unfit for the homage of brahmans.
12. He is as incapable of reaching the distinction of attaining jhāna, magga and phala as a blind man is of seeing a visible object.
13. He is hopeless for treading along the Noble Eightfold Path and reaching its goal as a beggar-boy is of a kingdom.
14. Although he fancies he is happy, yet he suffers because he reaps suffering as mentioned in the Discourse of the Mass of Fire (Aggikkhandhopama Sutta, *A.iv, 128-134*)

What pleasure has a bhikkhu of broken sīla for not forsaking sense pleasures, which bear fruit of pain more violent than the pain in the embracing of a great mass of fire burning, blazing and glowing?

What pleasure has he in accepting homage if he, having failed in moral training, has to suffer pain that will excel in agony the crushing of his legs with horse-hair ropes?

What pleasure has a bhikkhu, devoid of virtue, in accepting salutations of his devotees, which will result in pain more severe than the pain produced by stabbing with a spear?

What is the pleasure in the use of garments for one without restraint, whereby he will be for long forced to wear a blazing iron sheet in hell?

Although to him his alms food may seem tasty, it is direct poison because of which he surely will have to swallow for long burning iron balls.

And when the virtueless make use of couches and chairs, though reckoned to be pleasing, it is pain because they will be tortured long indeed on red-hot blazing iron beds and chairs.

Then what delight is there for one unvirtuous in occupying a dwelling given in faith, since for that reason he will have to dwell shut up inside a blazing iron pan?

The Teacher of the whole world described an unvirtuous person in terms of 'a person of suspect habits, full of corruption', 'a worthless person like rubbish', 'a lustful person drenched with defilements,' 'a wicked and evil person rotten within.'

What is the life he leads, since virtuous persons avoid him as those who like to decorate themselves with ornaments keep far away from dung or from a corpse?

The Advantages of Pure Morality

1. Having seen the disadvantages or dangers of impure morality, one should see the benefits of perfected pure morality in the opposite sense.
2. A bhikkhu of pure morality wears his robes and

uses his bowl gracefully. His manner gives pleasure and inspires respect towards him. His going forth will bear its fruit.

3. Self-reproach cannot enter the heart of a bhikkhu of pure morality as no darkness can enter sunlight.
4. As the moon endowed with bright light shines gracefully in the sky, so does the bhikkhu with pure morality shine forth in the Ascetics' wood.
(*M. Suttas 31 and 32*)
5. Now if the bodily perfume of virtuous bhikkhus can please even deities, what will be the perfume of his virtue? The perfume of morality surpasses all other perfumes. It diffuses through all directions up to celestial abodes.
6. The meritorious deeds such as offering the four requisites to a virtuous bhikkhu, though they may be few, will bear much fruit. So he becomes the centre of honour and devotional offering.
7. There are no cankers at all here and now to plague (inflict) the virtuous bhikkhu; he digs out the roots of suffering in the lives to come.
8. If he wishes for human luxuries or celestial luxuries, he can easily attain them. But his mind seeks no other thing than the happiness of Nibbāna, the state where utter peace prevails.
9. Such is the blessed fruit of pure morality, materializing in many varied forms. So let a wise man know all the benefits of pure morality,

which is the root of all worldly and supramundane happiness.

Morality as the Foundation of Meditation

Sīla has the characteristic of composing (*sīlana*) in the sense of keeping bodily and verbal actions well and also in the sense of upholding wholesome states such as concentration and wisdom.

In undertaking moral training we indirectly control our mind not to transgress moral precepts by keeping our bodily and verbal actions well. By doing so we also suppress gross, violent defilements (*vitikkama kilesas*) not to arise in the mind. So we are purifying our mind from aggressive defilements to reach the state of 'sīlavissuddhi', i.e., moral purity.

A person who clearly sees the disadvantages and dangers of impure morality and the benefits of pure morality will cultivate pure morality. When he attains pure morality, he no longer wishes for human luxuries or celestial luxuries. His mind seeks no other thing than the happiness of Nibbāna. So the state of pure morality called 'Sīla - visuddhi' is conducive to concentration and wisdom.

After taming and culturing the mind to be free from gross, violent defilements, it is proper to proceed to the next step for taming the mind further by undertaking mental training called 'Tranquility Meditation' (*Samatha bhāvanā*) in order to purify the mind from moderate defilements (*pariyuṭṭhāna kilesas*) which have arisen in the mind and kept agitating the mind.

The Buddha had pointed out that well purified morality is the beginning of all profitable things (*S. v, 143*). He also advised the monk Bāhiya to cleanse first the beginning of profitable things which consist of well purified morality together with the right view. "Bāhiya, when you have established pure morality and right view, you stand on sīla, rely on sīla, and develop the four foundations of mindfulness." (*Mahāvagga Samyutta, Bāhiya Sutta*)

Also according to the seven stages of purifying the mind, one must first cultivate moral purity (*sīla visuddhi*) and then mental purity (*citta visuddhi*) which is the mind tree from all defilements. To cultivate mental purity, one must undertake tranquillity meditation. Thus moral purity is truly the foundation of meditation.

When an upright ordinary person can maintain the fourfold Pārisuddhi sīla perfectly pure without even the stain of a wrong thought, that pure morality known as 'sīlavisuddhi' becomes the proximate cause for Arahantship itself as it has been demonstrated by the Elder Saṅgharakkhita and the Elder Cittagutta.

So we should ardently develop perfectly pure morality to lay down the strong foundation of tranquillity and insight meditation.

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Review Questions

1. What is sīla? In what sense it is called sīla?
2. Describe the fivefold restraint which represents sīla.
3. What are the characteristic, the function, the manifestation and the proximate cause of sīla?
4. Describe the different classifications of sīla as two kinds each.
5. Explain briefly (i) cāritta sīla and vāritta sīla, (ii) Abhisamā-cārika sīla and Ādibrahmacārika sīla, (iii) Nissita sīla and Anissita sīla, (iv) Kālapariyanta sīla and Āpāṇakotika sīla.
6. Describe the different classifications of sīla as

three kinds each.

7. Differentiate the following : (i) Hīna sīla, Majjhima sīla, and Paṇīta sīla, (ii) Attādhīpateyya sīla, Lokādhīpateyya sīla and Dhammādhīpateyya sīla.
8. Describe the following sīlas briefly to show their differences: (i) Hānabhāgiya sīla, Thītibhāgiya sīla, and Viseabhāgiya sīla, Nibbedhabhāgiya sīla; (ii) Pakati sīla, Ācāra sīla, Dhammatā sīla and Pubbahetuka sīla.
9. What is Pātimokkhasamvara sīla? How should it be fulfilled?
10. What is Indriyasamvara sīla? How should it be undertaken?
11. How should a bhikkhu accomplish Ājīvapārisuddhi sīla?
12. Should lay devotees practise Paccayasaniṣṣita sīla? How should it be practised?
13. What is morality (sīla)? What is the objective of moral training? What is meant by sīlavisuddhi?
14. How should a person undertake moral training to attain sīlavisuddhi?
15. Describe the fourfold morality called Catupārisuddhi sīla.
16. What is sīlavisuddhi? How should one cultivate catupārisuddhi sīla to attain sīlavisuddhi?
17. In what ways is morality defiled? What are the dangers of impure morality?
18. How is morality cleansed? What are the benefits

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SAMATHA (Higher level)

of pure morality?

19. Why is well-purified morality regarded as the foundation of meditation?

CHAPTER III

CONCENTRATION

(*Samādhi*)

What is Concentration ?

Concentration (*samādhi*) is the profitable unification of the mind on a sense object, or the harmony of consciousness and its concomitants in focussing on a single sense object.

Concentration stands for *ekaggatā cetasika*, a mental factor, present in wholesome consciousness (*kusala citta*). *Ekaggatā* unites the consciousness and its concomitants to be at the state of one pointedness on a sense object.

In What Sense is it called Concentration ?

It is called concentration in the sense of placing well (*samādhāna*). What is this placing well? It is the placing and centering of consciousness and its concomitants harmoniously, evenly and rightly on a single object without letting the mind disperse and scatter towards various objects.

In other words, concentration is the state of mind,

by virtue of which consciousness and its concomitants remain harmoniously and rightly on a single object undistracted and unscattered.

What are its Characteristic, Function, Manifestation and proximate Cause?

(i) Characteristic (*Lakkhaṇa*)

Concentration has the characteristic of non-distraction (*avikkhepa*), that is, it unites its concomitants and places them well on a sense object, without letting them scatter to various sense objects.

(ii) Function (*Rasa*)

The function of concentration is to destroy restlessness (*uddhacca*). It is endowed with the property of destroying *uddhacca*.

(iii) Manifestation (*Paccupaṭṭhāna*)

Concentration is manifested as non-wavering. It appears to the mind of meditators as unshakability.

(iv) Proximate Cause (*Padatṭhāna*)

The proximate cause of concentration is bliss (*sukha*) in accordance with the statement: "Being blissful, his mind becomes concentrated." (*D.i, 73*)

Different Kinds of Concentration

How many kinds of concentration are there?

1. One (*Eka*)

Firstly all concentration is of one kind by virtue

of the characteristic of non-distraction.

2. Dyads (*Duka*): Different Classifications of Concentration as two Kinds each

(i) Upacāra Samādhi, Appanā Samādhi

The concentration is of two kinds as access or neighbourhood concentration (*upacāra samādhi*) and absorption or jhāna concentration (*appanā samādhi*).

The highest concentration attainable in undertaking Buddhānussati, Dhammānussati, Saṅghānussati, Sīlānussati, Cāgānussati, Devatānussati, Maraṇānussati, Upasamānussati, Āharepaṭikūlasaññā, and Catudhātuvavatthāna is the access concentration. It is also the concentration that precedes absorption concentration.

The absorption concentration (*jhāna-samādhi*) is the concentration which follows immediately upon the preparatory work (*Gotrabhu*) in accordance with the statement. “The first-jhāna preparatory work is a proximity condition for the first jhāna itself.”

At the state of access concentration, the jhāna factors – vitakka, vicāra, pīti, sukha, ekaggatā – are quite strong, but not fully developed. At the state of absorption concentration, however, the jhāna factors are very strong and fully developed. So they can keep the mind well united and focussed on the meditation subject for a long time, allowing the meditator to experience ecstatic joy (pīti) and great bliss (sukha) which he has never experienced before.

After attaining the absorption, the meditator can

enjoy the calmness, serenity, joy and bliss of the *jhāna* again and again as much as he wishes. If he practises well, he can remain in absorption for an hour, two hours, a day, two days or up to seven days. During this absorption, there is a complete, though temporary, suspension of fivefold sense-activity and of the five hindrances (*nīvaraṇas*); the state of consciousness is, however, fully alert and lucid.

(ii) *Lokiya Samādhi* and *Lokuttara Samādhi*

The concentration is also of two kinds as mundane concentration (*lokiya samādhi*) and supramundane concentration (*lokuttara samādhi*).

Lokiya samādhi is the *ekaggatā cetasika* which associates with the moral minds (*kusala cittas*) of the sense sphere (*kāma-loka*), the fine material sphere (*rūpa-loka*) and the immaterial sphere (*arūpa-loka*).

The *ekaggatā* or concentration which associates with the noble paths or *ariyamagga cittas* is called supramundane concentration.

(iii) *Sappītika Samādhi* and *Nippītika Samādhi*

The concentration (*ekaggatā*) which associates together with joy (*pīti*) with the first two *rūpavacara cittas* in the fourfold system or with the first three *rūpavacara cittas* in the fivefold system is called the concentration with joy (*sappītika samādhi*).

The concentration which associates with the two remaining *rūpavacara cittas* containing no joy (*pīti*) is called the concentration without joy (*nippītika samādhi*).

(iv) Sukhasahagatā Samādhi, Upekkhāsahagatā Samādhi

The concentration (*ekaggatā*) which associates with the first three rūpāvacara cittas in the fourfold system or with the first four rūpāvacara cittas in the fivefold system is called the concentration accompanied by bliss (*Sukhasahagatā samādhi*).

The concentration which associates with the remaining rūpāvacara citta is called the concentration accompanied by equanimity (*upekkhāsahagatā samādhi*). The access concentration may be either *sukhasahagatā* or *upekkhāsahagatā*.

3. Triads (*Tika*): Different Classifications of Concentration as three Kinds each

(i) Hīna Samādhi, Majjhima Samādhi, Pañīta Samādhi

The concentration is of three kinds as inferior concentration (*hīna samādhi*), medium concentration (*majjhima samādhi*) and superior concentration (*pañīta samādhi*).

The concentration which has only just been acquired is inferior concentration. What is not very well developed is medium concentration. What is well developed and has reached mastery is superior concentration.

(ii) Savitakka Savicāra Samādhi, Avitakka Vicāramatta Samādhi, Avitakka Avicāra Samādhi

The concentration with vitakka and vicāra (*savitakka savicāra samādhi*) is the concentration of the first

rūpāvacara jhāna together with access concentration.

The concentration without vitakka but with only vicāra and the higher jhāna factors (*Avitakka vicāramatta samādhi*) is the concentration of the second rūpāvacara jhāna in the fivefold system. For when a man sees danger only in vitakka and not in vicāra, he aspires to abandon only vitakka when he tries to develop the second rūpāvacara jhāna, and so he attains concentration without vitakka and with vicāra only.

The concentration without vitakka and without vicāra (*Avitakka avicāra samādhi*) is the concentration of the three rūpāvacara jhānas beginning with the second jhāna in the fourfold system and with the third jhāna in the fivefold system.

(iii) Pīṭisahagata Samādhi, Sukhasahagata Samādhi, Upekkhāsahagata Samādhi

The concentration of the first two rūpāvacara jhānas in the fourfold system and that of the first three rūpāvacara jhānas in the fivefold system are the concentration with joy (*pīṭisahagata samādhi*).

The concentration of those same jhānas as well as of the third and the fourth respectively in the two systems is the concentration with bliss (*sukhasahagata samādhi*).

The concentration of the fourth and the fifth rūpāvacara jhānas in the two systems is called the concentration with equanimity (*upekkhāsahagata samādhi*).

The access concentration may be accompanied by joy and bliss or by equanimity.

(iv) Paritta Samādhi, Mahaggata Samādhi and Appamāna Samādhi

The access concentration which associates with kāmāvacara kusala citta is the limited concentration (*paritta samādhi*)

The concentration which associates with rūpāvacara kusala citta as well as with arūpāvacara kusala citta is the exalted concentration (*mahaggata samādhi*).

The concentration which associated with the noble paths (ariya magga citta) is the measureless concentration (*appamāṇa samādhi*).

4. Tetrads (Catukka): Different Classifications of Concentration as four Kinds each

(i) The first Tetrad:

Dukkhaṭṭipadā dandhābiññā samādhi – the concentration of painful progress and sluggish direct-knowledge;

Dukkhaṭṭipadā khippābiññā samādhi – the concentration of painful progress and swift direct-knowledge;

Sukhaṭṭipadā dandhābiññā samādhi – the concentration of blissful progress and sluggish direct-knowledge;

Sukhaṭṭipadā khippābiññā samādhi – the concentration of blissful progress and swift direct-knowledge.

Herein, the development of concentration from the

time the meditator starts reflecting on the meditation to the time he attains the sense-sphere access concentration (kāmaṇvacara upacārā samādhi) of the respective jhāna is called 'progress' (*patipadā*).

And the understanding that arises from the time of access jhāna to the time absorption occurs is called 'direct knowledge' (*abhiññā*).

The progress for some meditators is difficult and painful due to the continuous and abundant arising of opposing forces such as the hindrances (nīvaraṇas). It is easy and blissful for others if those opposing forces are not in abundance. Also the direct-knowledge is slow and sluggish in some whereas it occurs swiftly and rapidly in others.

Herein, we shall have to take into consideration the suitability and unsuitability, the preparatory tasks of severing impediments, etc., and the skill in absorption.

When a man cultivates what is unsuitable, his progress is difficult and painful, and his direct knowledge sluggish. When he cultivates what is suitable, his progress is easy and blissful, and his direct knowledge swift.

On the other hand, if he cultivates the unsuitable in the earlier stage and the suitable in the later stage, or if he cultivates the suitable in the earlier stage and the unsuitable in the later stage, then it should be understood as mixed in this case.

Likewise if he devotes himself to development without carrying out the preparatory tasks of severing

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impediments, etc., his progress will be difficult. It will be easy in the opposite case. And if he is not accomplished in the skill of absorption, his direct knowledge will be sluggish. It will be swift if he is accomplished in the skill of absorption.

Furthermore, the progress and the direct knowledge will also depend on the influence of craving and ignorance as well as on the earlier experience in tranquility and insight meditation. For if a man is overwhelmed by craving, his progress will be difficult. If not, the progress will be easy. And if he is overwhelmed by ignorance, his direct knowledge will be sluggish. If not, it will be swift. And if he has not undertaken tranquility meditation very strenuously, his progress will be difficult. If he has, it will be easy. And if he has not undertaken vipassanā very strenuously, his direct knowledge will be sluggish. If he has, it will be swift.

Also the progress and the direct knowledge will depend on defilements such as sense pleasure (kāmacchanda) and on faculties (indriyas) such as faith and confidence (saddhā). For if a man's defilements are strong and his faculties dull, then his progress will be difficult and his direct knowledge sluggish; but if his faculties are keen, his direct knowledge will be swift. And if his defilements are weak and his faculties dull, then his progress will be easy and his direct knowledge sluggish; but if his faculties are keen, his direct knowledge will be swift.

Thus with regard to the progress (*paṭipadā*) and

the direct knowledge (*abhiññā*), when a person can develop concentration with pain and difficulty and his direct knowledge is sluggish, his concentration is called the concentration of painful progress and sluggish direct knowledge. Similarly in the cases of the remaining three types of concentration.

(ii) The Second Tetrad:

Paritta parittārammaṇa samādhi – limited concentration with a limited sense object;

Paritta appamānārammaṇa samādhi – limited concentration with an infinite sense object;

Appamāṇa parittārammaṇa samādhi – infinite concentration with a limited sense object;

Appamāṇa appamānārammaṇa samādhi – infinite concentration with an infinite sense object.

Herein, the concentration which is not well developed, not skilfully practised, and incapable of a condition for a higher jhāna is limited. If it occurs with an unextended object, it is with a limited object. If it occurs with an extended object, it is with an infinite object.

Moreover, the concentration which is well developed, skilfully practised, and capable of a condition for a higher jhāna is infinite. If it occurs with an unextended object, it is with a limited object. If it occurs with an extended object, it is with an infinite object.

(iii) The Third Tetrad:

It refers to the four rūpāvacara jhānas according to the fourfold system.

First rūpāvacara jhāna concentration associated with vitakka, vicāra, pīti, sukha, ekaggatā as jhāna factors. It arises by the suppression of the hindrances.

Second rūpāvacara jhāna concentration associated with pīti, sukha, ekaggatā as jhāna factors. It arises by the suppression of vitakka and vicāra.

Third rūpāvacara jhāna concentration associated with sukha and ekaggatā as jhāna factors. It arises by the suppression of pīti.

Fourth rūpāvacara jhāna concentration associated with upekkhā and ekaggatā as jhāna factors. It arises by the suppression of sukha.

(iv) The Fourth Tetrad:

Hānabhāgiya samādhi – retrogressive concentration due to the frequent arising of the opposing states.

Thitibhāgiya samādhi – stagnant concentration due to the persistence of mindfulness which is in conformity with concentration;

Visesabhāgiya samādhi – concentration which leans towards distinction due to the attainment of higher distinction;

Nibbedhabhāgiya samādhi – the concentration leading to penetration due to the promptings of perception (saññā) and attention (manasikāra) associated

with disgust.

(v) The Fifth Tetrad:

Kāmāvacara samādhi – sense-sphere concentration comprising all access concentration;

Rūpāvacara samādhi – fine-material-sphere concentration comprising all rūpāvacara jhāna concentration;

Arūpāvacara samādhi – immaterial-sphere concentration comprising all arūpāvacara jhāna concentration;

Apariyāpanna samādhi – unincluded or Path concentration which associates with the Path consciousness.

(vi) The Sixth Tetrad:

Chanda samādhi – wish concentration, that is, the concentration attained by making chanda predominant;

Vīriya samādhi – energy concentration that is, the concentration attained by making vīriya predominant;

Citta samādhi – consciousness concentration, that is, the concentration attained by making citta predominant;

Vīmaṃsa samādhi – investigation concentration, that is, the concentration attained by making investigation (vīmaṃsa) predominant.

5. Pentad (Pañcaka): Classification of Concentration as five Kinds

It refers to the five rūpāvacara jhānas according to the fivefold system.

First rūpāvacara jhāna concentration associated with vitakka, vicāra, pīti, sukha and ekaggatā as jhāna factors; it arises by the suppression of the hindrances;

Second rūpāvacara jhāna concentration associated with vicāra, pīti, sukha and ekaggatā as jhāna factors; it arises by the suppression of vitakka.

Third rūpāvacara jhāna concentration associated with pīti, sukha and ekaggatā as jhāna factors; it arises by the suppression of vicāra.

Fourth rūpāvacara jhāna concentration associated with sukha and ekaggatā as jhāna factors; it arises by the suppression of pīti.

Fifth rūpāvacara jhāna concentration associated with upekkhā and ekaggatā as jhāna factors; it arises by the suppression of sukha.

Defiling and Cleansing of Concentration

In Vibhaṅga Pāḷi the answer is given thus: defilement is the state of diminution or diminishing; and cleansing is the state of distinction or progressing.

Here the state of diminution should be understood in this way: "If a man, who has attained the first rūpāvacara jhāna, is overwhelmed with perception and reflection accompanied by sense desire, then his wis-

dom is in the state of diminution.”

And the state of distinction should be understood in this way: “If a man, who has attained the first rūpāvacara jhāna, is overwhelmed with preception and reflection accompanied by the jhāna without initial application (*vitakka*), then his wisdom is in the state of distinction.” (*Vbh. 330, 343*)

Why should we develop Concentration?

Normally the mind is not tranquil and peaceful. It is constantly agitated and inflicted by hindrances (*nīvaraṇas*) and other defilements (*kilesas*) such as lust, craving, anger, hatred, selfishness, conceit, envy, jealousy and remorse.

So the mind is always distracted, restless, wavering and wandering from one sense object to another. It is weak, powerless and inflicted with pain. It cannot discern the truth and the true nature of things. It cannot clearly discern one’s own benefit, nor that of others, nor that of both.

On the other hand, a trained and cultured mind becomes tranquil, peaceful, blissful and powerful. It can discern the truth and the true nature of things. It can clearly discern one’s own benefit, that of others and that of both. So we can ward off danger and woeful suffering and build up great benefits by training and culturing the mind.

In Dhammapada the Buddha gave his advice thus:

- * *The mind is very swift and very hard to check,
it falls on what it wants.
The training of the mind is good,
for a mind so tamed brings happiness.*

- * *The mind is very subtle and very hard
to see; it falls on wherever it likes.
Let the wise man guard his mind,
for a guarded mind brings happiness.*

- * *One who has an unsteady mind,
Who does not know True Dhamma,
Who is of wavering confidence,
does not perfect his wisdom.*

(Dhammapada Verses 35, 36, 38)

The Buddha urged his disciples to develop concentration in two Samādhi Suttas as follows.

“O monks, try to develop concentration. The monk who attains concentration will distinctly and correctly understand the ultimate realities as they really are.”

“What are the realities that he will understand distinctly and correctly? He will understand distinctly and correctly that ‘this is the noble Truth of Suffering’, that ‘this is the noble Truth of the Cause of Suffering’, that ‘this is the noble Truth of the Cessation of Suffering’, that

‘this is the noble Truth of the Path leading to the Cessation of Suffering.’

(Saṃyutta, 3, 363)

“O monks, try to develop concentration. The monk who attains concentration will distinctly and correctly understand the ultimate realities as they really are.

“What are the realities that he will understand distinctly and correctly? He will understand distinctly and correctly –

1. The nature of the cause for the arising of corporeality as well as the nature of the arising of corporeality and the nature of the cause for the cessation of corporeality as well as the nature of the cessation of corporeality.

2. The nature of the cause for the arising of sensation as well as the nature of the arising of sensation and the nature of the cause for the cessation of sensation as well as the nature of the cessation of sensation.

3. The nature of the cause for the arising of perception as well as the nature of the arising of perception and the nature of the cause for the cessation of perception as well as the nature of the cessation of perception.

4. The nature of the cause for the arising of mental formations as well as the nature of the arising of mental formations and the nature of the cause for the cessation of mental formations.

5. The nature of the cause for the arising of consciousness as well as the nature of the arising of consciousness and the nature of the cause for the cessation of consciousness as well as the nature of the cessation of consciousness.” (Saṃyutta 2, 12)

Just as sun rays, when concentrated by a convex lens, become so hot that it can burn paper and wood, so in the same way the mind becomes very powerful when concentrated. A well-concentrated mind radiates bright penetrative light which enables the meditator to look into his body and mind and observe all the ultimate realities that make up body and mind. So he can proceed with insight meditation to develop insight and the Path wisdom.

Thus whoever wants to be liberated from suffering and enjoy the eternal bliss of Nibbāna for ever must train his mind and develop concentration.

Preparation for Developing Concentration

Although there are two types of concentration, namely lokiya samādhi and lokuttara samādhi, we need to develop only the mundane concentration for the method of developing supramundane concentration is included in the method of developing wisdom.

We should follow the following procedure for developing concentration.

1. First of all we must establish ourselves in pure morality by observing the Fourfold Morality called Catuparisuddhi Sīla very diligently. Moral purity, that is *sīlavisuddhi*, is the foundation of meditation.

2. We must sever the ten major impediments called *Palibodha* that we might have for they will hinder and obstruct our meditation if they are not cut off.

3. We must then approach a good, competent teacher who is also a good friend (*kalyāṇa mitta*) to learn a meditation subject which is suitable to our temperament as well as the four Guardian Meditations called *Caturārakkha Kammaṭṭhānas*.

4. After learning the meditation subjects, we should search for a suitable place for meditation, avoiding a monastery unfavourable to the development of concentration and going to live in one that is favourable.

5. Then we must sever all the minor impediments that we may still have. We should keep our mind totally free from worry, attachment and any obligation.

6. We should pay homage to the Buddha, the Dhamma and the Saṅgha, and then dedicate ourselves to the Blessed One and to the teacher just before we undertake meditation.

7. We should first undertake for a few minutes '*the Sabbatthaka Kammaṭṭhānas*,' that is, the four Guardian Meditations, to protect ourselves from all dangers.

8. Then we should strenuously undertake the special meditation subject called '*parihāriya kammaṭṭhāna*,' that is the meditation subject which is given to us to suit our temperament. We should always carry it along with us, persistently reflecting on it according to the detailed directions we learn from the teacher.

The Purpose and Objective of Developing Concentration

The purpose of developing concentration is:

1. To train, culture and develop the mind;
2. To suppress and drive away the hindrances and other defilements from the mind, thus purifying the mind.
3. To develop and strengthen the jhāna factors, thus building up concentration;
4. To accomplish the training of concentration (*samādhi sikkhā*) as part of the Noble Threefold Training;
5. To perform great meritorious deeds and accumulate great moral karmas;
6. To enjoy the physical well-being and the mental well being;
7. To make the mind totally calm, peaceful and very powerful to enable the meditator to see penetratively into the body and mind.

The objective of developing concentration is to attain the right concentration (*sammāsamādhi*) and the purity of the mind (*citta visuddhi*).

The right concentration is equivalent to the concentration associated with the fourfold or the fivefold rūpāvacara jhāna according to *Mahāsatipatṭhāna Sutta*.

According to *Visuddhi Magga*, however, the right concentration can be taken as the access concentration (*upacāra samādhi*) or the concentration associated with

any of the four/five rūpāvacara jhānas or any of the four arūpāvacara jhānas. The higher the concentration, the more powerful the mind, and so the better.

At the right concentration the mind is totally free from the hindrances and other defilements. So the mind is perfectly pure giving rise to the state of purity of the mind called 'citta visuddhi.' The purity of the mind with the right concentration is the foundation for undertaking insight meditation.

The best concentration to be used as the foundation of vipassanā would be the fourth rūpāvacara jhāna concentration for the Buddha himself used it in his insight meditation leading to his full enlightenment. So we should strive to attain the fourth rūpāvacara jhāna of the fourfold system in undertaking the Training of Concentration.

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Review Questions

1. What is concentration? In what sense is it called concentration?
2. What are the characteristic, the function, the manifestation and the proximate cause of concentration?
3. Describe the different classifications of concentration as two kinds each.
4. Explain briefly: (i) upacāra samādhī and appanā samādhī, (ii) lokiya samādhī and lokuttara samādhī, (iii) sappītika samādhī and nippītika samādhī.
5. Describe the different classifications of concentration as three kinds each.
6. Differentiate the following: (i) hīna samādhī, majjhima samādhī, and pañña samādhī, (ii) paritta samādhī, mahaggata samādhī and appamāṇa samādhī.
7. In what ways do the following concentration differ from one another? (i) dukkhapaṭipadā dandhābhiññā samādhī (ii) dukkhapaṭipadā khippabhiññā samādhī (iii) sukhapaṭipadā dandhābhiññā samādhī, and (iv) sukhapaṭipadā khippabhiññā samādhī.
8. Explain briefly: (i) hānabhāgiya samādhī (ii) tthitabhāgiya samādhī, (iii) visesabhāgiya samādhī (iv) nibbedhabhāgiya samādhī.
9. How do the following concentrations differ from one another? (i) chanda samādhī (ii) vīriya

samādhi (iii) cittasamādhi, and (iv) vīmaṁsa samādhi.

10. How is concentration classified as five kinds?

11. How is concentration defiled and how is it cleansed?

12. Why should we develop concentration?

13. What are the purpose and the objective of developing concentration?

14. Describe the necessary preparation for developing concentration briefly.

CHAPTER IV

THE EARTH KASIṆA

Parihāriya Kammatthāna

For the purpose of developing concentration any one of the forty meditation subjects that is suitable to one's temperament can be used. But the process of developing concentration with an earth kasiṇa will be described here first as it is most convenient to describe three stages of meditation, three types of meditation sign, and three types of concentration with this meditation subject.

The earth kasiṇa (pathavī kasiṇa) is the first of the ten kasiṇas which are important devices for developing four or five rūpāvacara jhānas as well as four arūpāvacara jhānas. They also form the basis for the development of mundane supernormal power.

Preparation of an Earth Kasiṇa

For a person, who in a previous existence has gone forth into the homeless life in the Dispensation of a Buddha or outside it as an ascetic or hermit and has already attained meditative absorption (jhāna) on an earth-kasiṇa, he has a strong support of the past

practice of jhāna and merit. So he can develop the acquired image (uggaha nimitta) of the earth kasiṇa by looking at a plot of earth, not made up, such as a ploughed area or a threshing floor.

For example, while the Elder Mallaka was looking at a ploughed area, the sign arose in him of the size of that area. He extended the sign, focussed on it and attained the jhāna pentad, that is, five rūpāvacara jhānas. Then by establishing insight with the jhāna as the basis for it, he reached Arahatsip.

But for a person who has no such previous experience, he should make an earth kasiṇa according to the instructions he has learnt from a teacher. He should avoid the four faults of the earth kasiṇa that are due to the intrusion of blue, yellow, red or white colour. So instead of using the clay of such colours, he should make the kasina of clay with the colour of the dawn.

He should make the kasiṇa not in the middle of the monastery where novices or passers-by are about, but at a screened place within the confines of the monastery, either under an overhanging rock or in a leaf-hut. He can make it either as a fixture or as a portable one.

A fixture should be made by knocking stakes into the ground in the form of a lotus petal, lacing them over with creepers. Some suitable earth is spread on the confined ground, and a disk a span and four fingers across (about one foot) is made on top of that with quite pure dawn-coloured clay, which is picked

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clean of grass, rods, gravel and sand, and well kneaded.

To make a portable earth kasiṇa a piece of cloth, leather or matting is smeared with the quite pure and clean dawn-coloured clay in the form of a disk of the size already mentioned. At the time of preliminary work it should be laid on the ground and looked at.

The disk of dawn-coloured clay should be scraped down with a stone trowel to make it as even as a drum. A wooden trowel should not be used for scraping for it turns the clay into a bad colour. The earth kasiṇa is now ready for use.

Reflecting on the Earth Kasiṇa

A meditator should sit on a seat a span and four fingers high and two and a half cubits (about four feet) [one cubit = elbow to finger tip] from the kasiṇa disk. For the kasiṇa does not appear vividly to him if he sits further off than that; and if he sits nearer than that, faults in the kasiṇa appear. If he sits higher up, he has to look at the kasiṇa with his neck bent; and if he sits lower down, his knees ache.

Then he should review the danger of sense desires in the way beginning "Sense objects give little enjoyment" (*M.i, 91*). He should arouse an ardent wish to attain jhāna for it is the cause for the escape from sense desires as well as the cause for the emancipation from all suffering.

He should next arouse joy (pīti) by recollecting the attributes of the Buddha, the Dhamma and the Saṅgha. He also develops respect in the training by thinking

“Now this is the training undertaken by all Buddhas, Pacceka Buddhas and Noble Disciples.” He should then arouse strenuous effort by thinking “I shall surely come to know the taste of the bliss of seclusion (*viveka sukha*).”

After that he should open his eyes moderately, apprehend with the mind the sign apprehended by the eye in the earth *kaṣiṇa* and proceed to develop it. If he opens his eyes too wide, they get fatigued and the *kaṣiṇa* disk becomes too obvious, which prevents the arising of the meditation image (*bhāvanā nimitta*).

If he opens his eyes too little, the *kaṣiṇa* disk is not distinct, his mind becomes retard, which also prevents the meditation sign (*nimitta*) from arising. So he should apprehend the sign and develop it with his eyes moderately open as if he were seeing the reflection of his face in a looking glass.

The dawn colour of the *kaṣiṇa* should not be thought about, though it cannot be denied that it is apprehended by eye consciousness. If one pays attention to colour, one’s meditation will be mingled with the meditation on colour *kaṣiṇa*.

Also the characteristic of hardness of the earth element should not be given attention for distinguishing the meditation on earth *kaṣiṇa* from the meditation on elements.

But rather, while not ignoring the colour, the meditator should focus his attention on the *kaṣiṇa* disk as earth, continuously reflecting on it by one of the names for earth such as ‘*pathavī*, *pathavī*’ or ‘earth,

earth'. He should go on reflecting in this way with open eyes a hundred times, a thousand times, and even more than that.

The Appearance of Meditation Signs

As the meditator keep his mind focussed on the earth disk, wholesome consciousness (*mahākusala citta*) will be arising, accompanied by five *jhāna* factors. These *jhāna* factors will be gradually developed as he keeps on meditating, and they will suppress the hindrances (*nīvaraṇas*) from arising in the mind. The hindrances make the mind restless and distracted.

As the *jhāna* factors grow stronger and the hindrances get weaker, the mind gets more and more concentrated on the meditation subject. From the time the mind has become quite calm and steady, the meditator should close his eyes intermittently to see whether he attains the acquired sign (*uggaha nimitta*). If he does not see any sign, he should keep on reflecting 'pathavī, pathavī' or 'earth, earth' with open eyes, focussing his attention on the earth disk.

When he can see the earth kasiṇa in his mind with closed eyes as vividly as he has seen it with open eyes, he is said to attain the acquired sign (*uggaha nimitta*). He should reflect on the acquired sign as 'pathavī, pathavī' or 'earth, earth' with closed eyes until the sign becomes stable and steady.

Now he need not stay there any more. He should return to his own quarters and go on developing the acquired sign sitting in his quarters. If the new

unstable concentration vanishes through some unsuitable encounter, he will lose his acquired sign. If this happens, he should go back to the place where the earth kasiṇa is kept and develop the acquired sign again.

After returning to his quarters he should sit comfortably and reflect on the acquired sign with closed eyes as 'pathavī, pathavī' or 'earth, earth' with strenuous effort as if striking it repeatedly with the right thought. He tries to prevent his mind from wandering away, recalling it back whenever it goes astray. If pain or discomfort arises in his body, he should tolerate it as much as possible, ignoring it and focussing his attention on the acquired sign. When the pain becomes unbearable, he can mindfully change his posture to ease the pain.

As he keeps on reflecting on the sign, the hindrances eventually become suppressed, the defilements subside, the mind becomes concentrated with access concentration, and the counter sign (paṭibhāga nimitta) arises.

The acquired sign appears in the mind of the meditator when he has developed his preparatory concentration (parikamma samādhi) to a certain degree. This sign or image is identical with the initial meditation subject such as the earth kasiṇa, and it appears in the mind as one has seen the initial meditation subject with open eyes. All the faults like scratches and finger marks in the earth kasiṇa are apparent in the acquired sign.

The acquired sign changes to the counter sign when the meditator attains the access or neighbourhood concentration. The counter sign appears as if breaking out from the acquired sign, and a hundred times, a thousand times more purified, like a looking glass drawn out from its leather case, like a mother - of - pearl dish well polished, like the moon's disk coming out from behind a cloud, like cranes against a thunder cloud.

But the counter sign has neither colour nor shape; for if it had, it would be cognizable by the eye, it would be gross and contemplated by insight in accordance with the three characteristics of existence. It is born only of perception in one who has attained the access concentration. It is much more stable than the acquired sign. As soon as it arises in the mind, the hindrances are well suppressed, the defilements subside, and the mind becomes concentrated in access concentration.

Suitability and Unsuitability

Āvaso gocaro bassam, puggalo bhojanam utu.

Iriyāpathoti sattete, asappāye vivajjaye.

Sappāye satte sevetha, evañhi paṭipajjato.

Na cireneva kālena, hoti kassaci appanā.

(1) Abode, (2) resort, (3) speech, (4) person, (5) food, (6) climate, and (7) posture -

Eschew these seven different kinds whenever found unsuitable.

*But cultivate the suitable;
For one perchance so doing finds
He need not wait too long until
Absorption shall his wish fulfil.*

It has been mentioned that the counter sign (paṭibhāga nimitta) arises when the meditator attains the neighbourhood concentration. Now it is very difficult to get this sign and to attain this concentration.

So the meditator should exert all-out effort to extend the sign in all directions and to raise his concentration to the first jhāna. If he cannot achieve this objective quickly, he must guard the sign diligently as if it were the embryo of a universal monarch.

In doing so, he must abide by seven suitable conditions and avoid seven unsuitable conditions with respect to (1) abode, (2) resort, (3) speech, (4) person, (5) food, (6) climate, and (7) posture.

1. Abode (Āvāsa)

An abode is unsuitable if, while he lives in it, the unarisen sign does not arise in him or the arisen sign is lost, and where unestablished mindfulness fails to become established and the unconcentrated mind fails to become concentrated. In other words the five faculties cannot be developed in an unsuitable abode.

An abode is suitable in which the unarisen sign arises and the arisen sign becomes confirmed, and in which mindfulness becomes established and the mind concentrated.

So if a monastery has many abodes, he can try them one by one, living in each for three days, and stay on where his mind becomes concentrated.

The advantage of living in a suitable abode is that five hundred bhikkhus reached Arahantship while they dwell in the lesser Nāga Cave (Cūlanāga Lena) in Sri Lanka after apprehending the meditation sign there.

2. Alms-resort Village (*Gocara Gāma*)

The village resort where alms are sought is suitable if it is not too far, being within the distance of a kosa and a half (2000 yards) either to the north or to the south so that one may not face the sun in going to the village, and is full of devotees offering food. So it is easy to get food there. The contrary is not suitable.

3. Speech (*Bhassa*)

That speech is unsuitable which is classed among the thirty-two kinds of worldly or 'animal' talk such as speaking about food or drinks, clothes and fashions, flowers and perfumes, men and women, towns and villages, roads and vehicles, forests and mountains, rivers and oceans, rulers and battles, trades and business affairs.

That speech is suitable which is concerned with ungreediness, contentment, secluded living, the right effort, morality, concentration, wisdom, the four Noble Truths and emancipation from suffering. Even that one should talk in moderation.

4. Person (*Puggala*)

That person who does not indulge in worldly talk, who speaks moderately about the Noble Practice, who is endowed with morality, concentration and wisdom, in whose company the unconcentrated mind is concentrated, or the concentrated mind becomes more steadfast, is suitable. But one who is devoted to the nourishment of his body and indulges in worldly talk is unsuitable; for he corrupts others as muddy water pollutes clean water.

5. Food (*Bhojana*) and

6. Climate (*Utu*)

For some, sweet food, for others sour food is suitable. Similarly for some, a cool climate, for others a warm climate is suitable.

So when a meditator finds that by taking certain food or by living in a certain climate he is comfortable, and his unconcentrated mind becomes concentrated, or his concentrated mind becomes firmer, then that food and that climate are suitable. Any other food or climate is unsuitable.

7. Posture (*Iriyapatha*)

Walking suits one; standing or sitting or lying down another. So a meditator should try the postures, like the abode, for three days each. That posture is suitable to him in which his unconcentrated mind becomes concentrated or his concentrated mind becomes more so. Any other posture should be regarded

as unsuitable.

Thus he should avoid the seven unsuitable things and follow the seven suitable ones. For when he practises in this way, carefully guarding the sign, meditative absorption arises in a short time.

Tenfold Skill in Absorption

(Appanā Kosalla)

In spite of practising as above, if meditative absorption does not arise, the meditator should develop the tenfold skill in absorption. The skill in absorption should be developed in ten ways as follows.

1. Cleansing the Internal and the External Bases

When head-hair, beard, nails and body-hair are long, or his body is foul with sweat, then the internal physical basis is not clean and pure. And when his robe is old, dirty and foul smelling, or his dwelling full of rubbish, then the external physical basis is unclean and impure.

When the internal and the external bases are unclean, then the knowledge associated with the consciousness and its concomitants which arise by taking unclean bases as their object is unclean. It is like the light of a lamp's flame that is produced from a dirty lamp, wick and oil. And when he observes the formations (*saṅkhāra*) with unclean knowledge, the formations do not become vivid and evident to him. So when he devotes himself to his meditation subject, it does not come to growth, increase and fulfilment.

But when the internal and the external bases are clean, then the knowledge associated with the consciousness and its concomitants which arise by taking clean bases as their object is clean. It is like the light of a lamp's flame that is produced from a clean lamp, wick and oil. And when he observes the formations with clean knowledge, the formations become vivid and evident to him. So when he devotes himself to his meditation subject, it comes to growth, increase and fulfilment.

2. Balancing the Controlling Faculties

The five controlling faculties (Indriyas) should balance one another so that they can perform their functions well in unison.

(a) Faith should be balanced with the rest

First faith (*saddhā*) should be balanced with the remaining controlling faculties. For if faith is strong and the others are weak, then it is not possible for the energy faculty (*vīriya*) to do its function of upholding, the mindfulness faculty (*sati*) the function of establishing, the concentration faculty (*samādhi*) the function of not scattering, the understanding faculty (*paññā*) the function of seeing, because the strong faith is overpowering and suppressing them.

Therefore that overstrong faculty of faith should be decreased by reflecting on the true nature of the realities, or by not giving it the attention which would make it strong.

This is illustrated by the story of the *Elder Vakkali*. The faith-faculty of him was so strong that he could not undertake insight meditation. The Buddha instructed him how to equalize the five controlling faculties.

When he followed the Buddha's instruction, he could undertake insight meditation and before long attained Arahantship. (S. iii, 119)

(b) If Viriyindriya is too strong

Again if the energy faculty is too strong, the faith-faculty cannot perform its function of resolving, nor can the rest of the faculties perform their respective functions. So in this case energy should be decreased by developing tranquility, and so on. This should be illustrated by the story of the *Elder Soṇa*.

(Vin. 1, 179-85; A. iii, 374-6)

So too with the rest; for it should be understood that when anyone of them is too strong, the others cannot perform their respective functions.

(c) Balancing Faith with Understanding

However, what is particularly recommended is balancing faith (*saddhā*) with understanding (*paññā*), and concentration (*samādhi*) with energy (*virīya*). For a person who is strong in faith, weak in understanding, will generally place his faith in good-for-nothing people and believe in the wrong object of worship. He who is strong in understanding, weak in faith, leans towards dishonesty and cunningness, and is difficult to cure like

a disease caused by medicine. One in whom both are equal believe in the right object.

(d) Balancing Concentration with Energy

A person, who is strong in concentration and weak in energy, is overcome by idleness since concentration favours idleness. He, who is strong in energy and weak in concentration, is overcome by distraction (*uddhacca*) since energy favours distraction. But concentration coupled with energy cannot fall into idleness, nor can energy when yoked to concentration fall into distraction. So these too should be balanced; for absorption comes with the balancing of the two.

(e) Balancing Concentration with Faith

Furthermore, concentration and faith should be balanced. One working on concentration needs strong faith, since it is with such faith and confidence that he reaches absorption.

(f) Balancing Concentration with Understanding

Then concentration and understanding should be balanced. One working on concentration needs strong unification (*ekaggatā*), since that is how he attains absorption. And one working on insight meditation needs strong understanding, since that is how he reaches penetration of characteristics. But with the balance of the two he attains absorption as well.

(g) Strong Mindfulness is essential in all Cases

Strong mindfulness, however, is needed in all instances. It need not be balanced with any faculty; the stronger it is, the better. For mindfulness keeps the mind away from distraction, into which it might fall since faith, energy and understanding favour agitation and distraction; and away from idleness into which it might fall since concentration favours idleness.

So mindfulness is as desirable in all instances as a seasoning of salt in all curries, as a prime minister in all the King's business. Hence it is said in the Commentary:-

"The Blessed One has declared mindfulness to be useful everywhere. And what is the reason? The mind indeed takes refuge in mindfulness, which has protecting function as its manifestation. Without mindfulness the mind cannot be upheld or restrained."

3 Skill in the Meditation Sign

The skill in the meditation sign is threefold:-

(1) It is the skill in producing the as yet unproduced counter sign of an earth kasina, etc., which is the true cause of unification of mind on a single object.

(2) It is the skill in developing the counter sign such as enlarging it indefinitely in all directions when the counter sign is produced.

(3) It is the skill in guarding that sign which has been obtained through development.

4 Raising the Morale

The meditator should uphold the mind when it should be upheld. When the mind slackens through overslackness of energy, rapture and so forth, then instead of developing the three factors of enlightenment (*Bojjhaṅgas*) comprising tranquility (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*), he develops the three factors comprising investigating wisdom (*dhammavicaya*), energy (*vīriya*) and rapture (*pīti*).

For this has been said by the Blessed One: “O monks, suppose a man wanted to make a small fire burn up. He put wet grass on it, put wet cow-dung on it, put wet sticks on it, sprinkled water on it, and scattered dust on it. Would that man be able to make the small fire burn up?”

“No, Venerable Sir.”

“So too, monks, when the mind is slack, that is not the time to develop the enlightenment factors of tranquility, concentration and equanimity. Why is that? It is difficult, monks, to uplift the slack mind with these factors.”

“When the mind is slack, that is the time to develop the enlightenment factors of investigating wisdom, energy and rapture. Why is that? It is easy, monks, to uplift the slack mind with these factors. It is as though a man should wish to cause a small fire to blaze up, and were to throw into it dry grass, dry cow-dung, dry sticks, and were to blow it with his mouth, but not to sprinkle it with water or dust.

Would it be possible, monks, for that man to cause the small fire to blaze up ? ”

“It would, Sir.”

(a) Seven Ways to uplift Dhammavicaya-sambojjhaṅga

Further, seven things lead to the arising of the enlightenment factor of investigating wisdom, i.e. investigation into the doctrine:-

- (1) frequent questionings,
- (2) cleansing of the physical bases,
- (3) balancing the five controlling faculties,
- (4) avoiding persons without understanding,
- (5) associating with persons with understanding,
- (6) reflecting on the field for the exercise of profound knowledge.
- (7) being resolute to cultivate wisdom.

(b) Eleven Ways to Cultivate Vīriya-sambojjhaṅga

Besides there are eleven things which lead to the arising of the enlightenment factor of energy:-

- (1) reflecting on the fearfulness of the state of the woeful abodes, etc.,
- (2) seeing the benefit in attaining the mundane and the supramundane distinctions dependent on energy,
- (3) reflecting on the path to be taken: “I shall tread on the path taken by the Buddhas, Pacceka Buddhas and the great disciples, and

that cannot be taken by an idler”,

- (4) being a credit to the alms food by producing great benefit for the givers,
- (5) reflecting on the greatness of the Teacher thus:

“My Teacher praises the energetic, and this unsurpassable Dispensation that is so helpful to us is honoured by my strenuous effort”,

- (6) reflecting on the greatness of the heritage thus:

“This great heritage called the Good Dhamma must be acquired by me, and it cannot be acquired by an idler”,

- (7) dispelling sloth and torpor by attention to the perception of light, by changing the postures, by frequenting the open air, etc.,
- (8) avoiding idle persons,
- (9) associating with energetic persons,
- (10) reflecting on the right effort,
- (11) being resolute to cultivate the enlightenment factor of energy.

(c) Eleven Ways to cultivate Pīti-sambojjhaṅga

Moreover, there are also eleven ways that help to cultivate the enlightenment factor of rapture:-

- (1) reflecting the attributes of the Buddha,
- (2) recollecting the attributes of the Dhamma,

- (3) recollecting the attributes of the Saṃgha,
- (4) recollecting the attributes of one's morality (*Sīlānussati*),
- (5) recollecting the attributes of one's generosity in giving alms (*cāgānussati*),
- (6) recollecting one's own virtues such as faith, morality, clarity, knowledge, wisdom, moral shame and moral dread with a consideration on deities as witnesses,
- (7) recollecting the peacefulness of Nibbāna,
- (8) avoiding persons with coarse nature,
- (9) associating with persons having gentle nature,
- (10) reflecting on respectable discourses of the Buddha,
- (11) being resolute to cultivate the enlightenment factor of rapture (*pīti*).

Thus by cultivating these things properly, he develops the enlightenment factor of investigating wisdom, the enlightenment factor of energy, and the enlightenment factor of rapture. In this way "he upholds the mind at the time when it should be upheld".

5 Restraining the Mind at the Time when It should be restrained

When the mind is distracted by excess of strenuous energy and so forth, then instead of developing the enlightenment factors of investigating wisdom, energy and rapture, he should develop the enlightenment factors of tranquility (*passaddhi*), concentration (*samādhi*)

and equanimity (*upekkhā*). For this has been said by the Blessed One: “Bhikkhus, suppose a man wanted to extinguish a great mass of fire, and he put dry grass on it, put dry cow-dung on it, put dry sticks on it, but did not sprinkle water or dust on it. Would that man be able to extinguish that great mass of fire?”

“No, Venerable Sir.”

“So too, bhikkhus, when the mind is agitated and distracted, that is not the time to develop the enlightenment factors of wisdom, energy and rapture. Why is that ? Because an agitated mind cannot be calmed down by these states. When the mind is agitated and distracted, that is the time to develop the enlightenment factors of tranquility, concentration and equanimity. Why is that ? Because the agitated mind can be calmed down by these states.

“Bikkhus, suppose a man wanted to extinguish a great mass of fire, and he put wet grass on it, put wet cow-dung on it, and scattered dust on it. Would that man be able to extinguish that great mass of fire ? ”

“Yes, Venerable Sir.”

(d) Seven Ways to cultivate Passaddhi-sambojjhaṅga

Further, there are seven things that lead to the arising of the enlightenment factor of tranquility:-

- (1) partaking of excellent food,
- (2) living in a good climate,
- (3) maintaining a pleasant posture,
- (4) exercising equanimity,
- (5) avoiding persons of violent temper,
- (6) associating with persons having cool temper,
- (7) being resolute to cultivate the enlightenment factor of tranquility.

(e) Eleven Ways to cultivate Samādhi-sambojjhaṅga

Besides, there are eleven things that lead to the arising of the enlightenment factor of concentration:-

- (1) cleaning the physical bases,
- (2) having skill in the meditation sign,
- (3) balancing the controlling faculties,
- (4) restraining the mind occasionally,
- (5) upholding the mind occasionally,
- (6) gladdening the listless mind by means of faith and a sense of urgency,
- (7) looking on with equanimity at what is occurring rightly,
- (8) avoiding persons with no concentration,
- (9) associating with persons having good concentration,
- (10) reflecting on jhānas and emancipation,

- (11) being resolute to cultivate the enlightenment factor of concentration.

(f) Five Ways for developing Upekkhā-sambojjhaṅga

Moreover, there are five things that lead to the arising of the enlightenment factor of equanimity:-

- (1) maintaining neutrality towards living beings,
- (2) maintaining neutrality towards formations,
- (3) avoiding persons who show favouritism towards beings and formations,
- (4) associating with persons who maintain neutrality towards beings and formations,
- (5) being resolute to cultivate the enlightenment factor of equanimity,

So by arousing these things in these ways he develops the enlightenment factors of tranquility, concentration and equanimity. This is how he restrains the mind at the time when it should be restrained.

6 Gladdening the Mind at the Time when It should be gladdened

When his mind is listless owing to the sluggishness in the exercise of understanding or due to not getting the bliss of calm, then he should stimulate it by reviewing the objects for a sense of urgency.

These objects are birth, ageing, sickness, death,

misery of the states of woe, misery which has its roots in the round of births in the past, misery which has its roots in the round of births in the future, misery which has its roots in the search for food in the present.

He creates confidence and rapture by recollecting the attributes of the Buddha, the Dhamma and the Saṅgha. Thus he gladdens the mind at the time when it should be gladdened.

7 Viewing the Mind with Equanimity at the Time when It should be viewed

When he is practising in this way and his mind does not slack, is not agitated, not listless, conducts itself well on the object, has proceeded along the path of calm, then he has no concern about upholding, restraining and gladdening the mind; he is like a charioteer when the horses are running at equal pace. This is how he views the mind with equanimity at the time when it should be so viewed.

8 Avoiding Persons with no Concentration

Avoiding persons with no concentration means keeping far away from persons who have never stepped on the Path of Emancipation, who are busy with many affairs and whose hearts are distracted.

9 Associating with Persons of Concentration

Associating with persons of concentration means going from time to time to persons who have trodden

the Path of Emancipation and who have attained concentration.

10 Being resolute upon Concentration

Being resolute upon concentration means having reverence towards concentration, tending, leaning and inclining towards concentration.

This is how the Tenfold Skill in Concentration should be fulfilled.

The Simile of a Clever Bee

When a too clever bee learns that flowers are blooming in a certain tree, it sets out hurriedly, passes the tree, turns back and arrives when the pollen and nectar are finished.

Another stupid bee also learns about the flowers; it sets out with a slow speed and reaches the tree when the pollen and nectar are finished

A clever bee, on the other hand, sets out with even speed, arrives with ease at the cluster of flowers, takes as much pollen and nectar as it pleases, turns them into honey and enjoys its taste.

Similarly when the meditation sign appears, one bhikkhu forces his energy, thinking "I shall soon reach absorption."; his mind becomes agitated and distracted through excessive strenuousness, and he is not able to attain absorption.

Another bhikkhu who sees the defect in overexertion slacks off his energy, thinking "What is the use of absorption to me now?" His mind, through over-

slackness of energy, becomes idle. So he is also not able to attain absorption.

Yet another frees his mind from idleness even when it is only slightly idle and from agitation when only slightly agitated, confronts the counter sign with balanced effort, and soon attains absorption.

One should act like the last bhikkhu.

The Appearance of Absorption in Cognitive Series

When the meditator is reflecting repeatedly on the acquired sign and then on the counter sign of the earth kasiṇa as “pathavī, pathavī” or “earth, earth”, the following cognitive series will arise and dissolve.

“Na -Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja”-Bh-Bh-

Na = bhavaṅga calana (vibrating life continuum)

Da= bhavaṅgu paccheda (arresting life continuum)

Ma= manodvārāvajjana (mind -door-adverting consciousness)

Ja = javana = impulsive consciousness

enjoying the taste of the sense object

Bh = bhavaṅga stream or life continuum

When the counter sign appears at the mind door, the life continuum known as bhavaṅga calana (Na) and bhavaṅgupaccheda (Da) vibrates twice and becomes arrested or cut off. Then manodvārāvajjana (Ma) adverts or directs the consciousness stream towards the sense object (counter sign), observes the object and decides whether it is good or bad.

In accordance with this decision, one of the four *ñāṇasampayutta mahākusala cittas* performs the *javana* function for seven consciousness moments enjoying the taste of the sense object. After that *bhavaṅga cittas* (Bh) sink into life continuum.

When meditative absorption (*jhāna*) arises, the cognitive series(*vīthi*) takes the following form:

(Manda-*paññā*) Na-Da- “Ma-Pa-U-Nu-Go-Jhā”-Bh-Bh-

(*Tikkha-paññā*) Na-Da- “Ma-U-Nu-Go-Jhā”-Bh-Bh-

When the counter sign of the earth *kaṣiṇa* appears at the mind door, the life continuum known as *Bhavaṅga calana* (Na) and *Bhavaṅgupaccheda* (Da) vibrates twice and becomes arrested or cut off. Then *manodvārāvajjana* (Ma) adverts or directs the consciousness stream towards the counter sign, observes and decides the sense object whether it is good or bad.

Then one of the two *somanassa-sahagatāṃ ñāṇasampayutta mahākusala cittas* performs the *upacāra-samādhī-javana* function four times in the person of slow or dull wisdom (*manda paññā*) under the names of:

Pa = *Parikamma* = preparation of *jhāna*,

U = *Upacāra* = proximity of *jhāna*,

Nu = *Anuloma* = adaptation or connection between *parikamma* and *jhāna*; it acts as a bridge harmonizing the lower *cittas* with the higher *cittas*,

Go = *gotrabhu* = the *citta* that cuts the *kāma* lineage to form the exalted or *mahaggata* lineage.

These four types of consciousness are known as

upacāra samādhi javanas as they are impulsive consciousnesses that arise close to the absorption consciousness (jhāna). In the case of a person of quick or bright wisdom (tikḥha-paññā), parikamma (pa) is omitted.

Immediately after gotrabhu, rūpāvacara kusala first jhāna citta arises just once as appanā javana. After the dissolution of this first jhāna citta, bhavaṅga citta or life continuum flows on as usual.

In developing the higher jhānas the cognitive series arises as above. Instead of rūpāvacara kusala first jhāna citta, rūpāvacara kusala second jhāna citta or rūpāvacara kusala third jhāna citta or rūpāvacara kusala fourth jhāna citta will arise once to function as appanā javana.

When one enters the meditative absorption, the upacāra samādhi javanas and the jhāna javana must agree in feeling (vedanā). In the fourfold method of counting rūpāvacara jhānas the first three jhānas are accompanied by sukha (pleasant feeling) so they are somanassa cittas. Therefore in these cases, the upacāra samādhi javanas must be somanassa- saḥagataṃ nāṇasampayutta mahākusala cittas. In the case of the fourth rūpāvacara jhāna, it is accompanied by neutral feeling, so the upacāra samādhi javanas must be upekkhāsahagataṃ nāṇasampayutta mahākusala cittas.

The Cognitive Series in Jhāna Samāpatti

‘Samāpatti’ means ‘attainment’. A person, who has attained the rūpāvacara first kusala jhāna, can enter the meditative absorption state corresponding to that jhāna

whenever he wishes. If he practises well, he may enter the ecstatic absorption state instantly, and remain in the absorption state for one hour, two hours, and so on up to seven days at a time.

During the ecstatic absorption state, the jhāna citta occurs repeatedly and spontaneously focussing the mind on the counter sign of the meditation subject like earth kasiṇa, The bhavaṅga citta or life continuum is well suppressed; so other cognitive series to be aware of other sense objects will not arise. The activity of other sense doors except the mind door is completely suspended. Thus the meditator will not hear any sound, nor does he know any other sense object except the counter sign.

Therefore, he remains motionless and will not perform any other activity. The ecstatic absorption state is trance like, but it is neither a trance nor a hypnotic state. During the ecstatic state the mind remains clear, calm, lucid and fully alert, enjoying the unique jhāna bliss and rapture.

A person, who attains all rūpāvacara jhānas and arūpāvacara jhānas, may enter the ecstatic absorption corresponding to any jhāna. But he must enter the first jhāna first, then, by eliminating vitakka and vicāra, he enters the second jhāna, then by eliminating pīti, he enters the third jhāna, and so on.

The cognitive series of the jhāna samāpatti runs as follows:

(Manda-paññā) Na-Da- “Ma-Pa-U-Nu-Go-Jhā-Jhā-many
times”- Bh-Bh---

(Tikkha-paññā) Na-Da- “Ma-U-Nu-Go-Jhā-Jhā-many
times” -Bh-Bh---

To develop the concentration to the jhāna level, the meditator recalls and observes the counter sign of the earth kasiṇa that he has attained before. Focussing his mind on the counter sign, he reflects repeatedly as “pathavī, pathavī” or “earth, earth.” When the concentration reaches the jhāna state, the above cognitive series arises. It is similar to the jhāna cognitive series, but the jhāna citta arises many times without break throughout the period of the ecstatic absorption.

The counter sign of the earth kasiṇa appears at the mind door causing the life continuum to vibrate twice and become arrested (Na-Da). Then manodvārāvajjana (Ma) observes the sign and decides whether it is good or bad.

Then one of two somanassa sahaḡataṃ nāḡasam payutta mahākusala cittaṣ (take upekkhāsahaḡataṃ to enter the fourth rūpāvacara jhāna or arūpāvacara jhānaṣ) functions as parikamma (omit for tikkhapaññā person), upacāra, anuloma and gotrabhu. Then rūpāvacara kusala first jhāna (or second, third, fourth or arūpāvacara jhāna) citta functions many times as appanā javana. When the meditative absorption is over, bhavaṅga cittaṣ sink into life continuum.

The first Rūpāvacara Jhāna

When the meditator enters upon and dwells in the first rūpāvacara jhāna, he is quite secluded from sense desires and also secluded from unprofitable things.

Sense desires are certainly incompatible with the jhāna; when they exist, the jhāna does not occur, just as when there is darkness, there is no lamplight; and it is only by letting them go that the jhāna is reached just as the further bank is reached by letting go of the near bank.

When the yogī (meditator) dwells in the jhāna, he is also secluded from other hindrances. Seclusion here means bodily seclusion, mental seclusion and seclusion by suppression of the hindrances which are the contrary opposites of the jhāna factors.

The first rūpāvacara jhāna is a combination of five jhāna factors : vitakka, vicāra, pīti, sukha, ekaggatā. Initial application (vitakka) is incompatible with sloth and torpor, sustained application (vicāra) with sceptical doubt, rapture (pīti) with ill-will, bliss (sukha) with agitation and worry, and concentration (samādhi) with sense desires.

In the first rūpāvacara jhāna, the five jhāna factors are fully developed ; so they can keep the mind fixed on the counter sign. Besides as pīti and sukha are very strong, the yogī will enjoy great rapture and bliss superior to that derived from the enjoyment of sense pleasure. Moreover, the mind becomes very powerful just like the sun rays, when focussed by a convex lens, become very powerful. The mind will radiate very bright and penetrative light which enables the yogī to see far and near penetratively with closed eyes.

Pīti (joy) has the characteristic of refreshing and endearing. Its function is to refresh the body and the mind or to pervade them with rapture. It is manifested

as elation. But it is of five kinds : minor joy, instantaneous joy, showering joy, up-lifting joy and suffusing joy.

Minor joy (*khuddakā pīti*) is only able to raise the hairs on the body. Instantaneous joy (*khaṇikā pīti*) is like flashes of lightning at different moments.

Showering joy (*okkantikā pīti*) breaks over the body again and again like waves on the sea shore. Uplifting joy (*ubbegā pīti*) can be powerful enough to levitate the body and make it spring up into the air.

But when suffusing joy (*phāraṇā pīti*) arises, the whole body is completely pervaded, like a filled bladder, like a rock cavern invaded by a huge inundation. This suffusing joy is the root of absorption; it goes on growing and reaches association with concentration.

Now this fivefold joy, when conceived and matured, perfects the twofold tranquillity (kāyapassaddhi + citta passaddhi), that is, bodily and mental tranquillity. When tranquillity is conceived and matured, it perfects the twofold bliss (sukha), that is, bodily and mental bliss. When bliss is conceived and matured, it perfects the threefold concentration (samādhi), that is, the preparatory concentration (parikamma sampādhi), the access concentration (upacāra samādhi) and the absorption concentration (appanā samādhi).

Now bliss (*sukha*) devours and consumes bodily and mental affliction. It has the characteristic of being pleasant. Its function is to intensify the associated

mental factors. It is manifested as showing favour to the intensification of the mental factors.

Whenever joy and bliss are associated, joy is delight at getting a desirable object, and bliss is the enjoyment of the taste of what is obtained. Where there is joy, there is bliss, but where there is bliss, there is not necessarily joy.

Joy is included in the aggregate of formations (saṅkhārakkandha) whereas bliss is included in the feeling aggregate (vedanakkandha). When a weary traveller hears or sees water or a shady wood, he will be delighted with joy; when he drinks the water or goes into the shady wood, he will have bliss.

Abandoning Five Factors and Attaining five Factors

On attaining the first rūpāvacara jhāna, the yogī abandons five factors and becomes endowed with five factors. Herein, the abandoning of five factors means the abandoning of five hindrances: sense desires, ill-will, sloth and torpor, restlessness and remorse, and sceptical doubt. For no jhāna arises until these hindrances have been abandoned.

There are other immoral mental factors that are eliminated at the jhāna moment, but only the five hindrances are especially harmful to the jhāna. For the mind that lusts after many things through sense desire is not concentrated on one object; or, being overcome by sense desire, it does not enter upon the progress of jhāna in order to put away the sensuous element. When pestered by ill-will towards a sense object, the mind

does not occur uninterruptedly.

When overcome by sloth and torpor, the mind is unwieldy. When seized by restlessness and remorse, the mind is not calm and it flits about. When stricken by uncertainty or sceptical doubt, it does not go to the path that leads to the attainment of jhāna. So it is these only that are called abandoning factors because they are specially obstructive to jhāna.

But vitakka directs or applies the mind onto the object; vicāra, the sustained application, keeps the mind anchored at the object; pīti or joy, produced by the success of the effort, refreshes the mind whose effort has succeeded through not being distracted by those hindrances; and bliss or sukha intensifies the mind for the same reason.

Then ekaggatā or unification, aided by this directing onto, this anchoring, this refreshing and this intensifying, evenly and rightly centres the mind with its remaining associated mental factors on the object. Consequently the five factors that the yogī becomes endowed with, should be understood as the arising of the five jhāna factors.

And while these five factors are present also at the moment of access and are stronger in access than in normal consciousness; they are still stronger in absorption than in access and acquire the characteristic of the fine material sphere.

For vitakka, initial application arises here directing the mind onto the object in a very clear manner; vicāra, sustained application, arises pressing the object

very hard , and pīti (joy) and sukha (bliss) pervade the whole body. Hence it was said, “And there is nothing of his whole body not permeated by the rapture and bliss born of seclusion.”

Mastery in Five Ways

When a beginner has reached the first jhāna, he should enter upon it often without reviewing it much. For the first jhāna factors occur crudely and weakly in one who reviews it much. Consequently they do not become conditions for higher endeavour, that is, trying to develop higher jhānas. While he is endeavouring for the unfamiliar higher jhāna, he falls from the first jhāna and fails to reach the second jhāna.

Here the Blessed One gave the simile (example) of a foolish, stupid mountain cow with no knowledge of pasture – fields and no skill in walking on craggy mountains. It might occur to her thus, “How if I were to go to a place I have never to, eat grass I have never yet eaten, drink water I have never yet drunk?”

And she were to lift the hind leg without planting her fore leg firmly. She would fall away and would not get to the place she had intended to go, neither would she easily get back to her original place.

Therefore he should acquire mastery in five ways first of all with respect to all first jhāna.

- (1) Avajjana vasiṭā – mastery in advertizing; it is the ability to discern the five jhāna factors wherever, whenever and for as long as he wishes.

- (2) *Samāpajjana vasiṭā*— mastery in attaining; it is the ability to enter the *jhāna* quickly wherever and whenever he wishes.
- (3) *Adiṭṭhāna vasiṭā* – mastery in resolving; it is the ability to remain in *jhāna* for as long a time as he has resolved to stay.
- (4) *Vuṭṭhāna vasiṭā* – mastery in emerging ; it is the ability to emerge from the *jhāna* at the time he has determined to emerge.
- (5) *Paccavekkhaṇa vasiṭā*— mastery in reviewing; it is the ability to review the *jhāna* factors quickly by reducing the number of *bhavaṅga citta*s between cognitive series (*vīthis*).

When he emerges from the first *rūpāvacara jhāna*, he adverts his mental stream towards *vitakka*, the initial application. Then, next to the adverting consciousness that arose interrupting the life continuum, either four or five impulsive *citta*s arise with *vitakka* as their object. Then two *bhavaṅga citta*s arise as life continuum. After that, there is adverting with *vicāra* as its object and followed by *inpulsions* in the way just stated. When he is able to prolong his consciousness process uninterruptedly in this way with the five *jhāna* factors, then his mastery of adverting is successful.

This mastery in adverting is found at its summit (highest point) of perfection in the Blessed One's Twin Miracle. There is no quicker mastery in adverting than this.

The mastery in attaining *jhāna* quickly was demon-

strated by Venerable Mahāmoggallāna by his ability to enter upon jhāna quickly in the taming of Nandopananda, the dragon king.

The ability to remain in jhāna for a moment consisting of exactly a finger – snap or exactly ten finger snaps is called the mastery in resolving the duration of absorption.

The ability to emerge from the jhāna quickly in the same way or at the time one has resolved earlier to emerge from absorption is called the mastery in emerging.

The last two types of mastery may be illustrated by the story of the Elder Buddhārakkhita. Eight years after his ordination, this Elder was sitting in the midst of thirty thousand bhikkhus who possessed supernatural powers, and had come to attend upon the sick Elder Mahārohanagutta at Therambatthala, the cave where the Elder Mahinda first stopped.

He saw the king of the Supaṇṇa birds swooping down from the sky intending to seize the king of dragons who was offering rice-gruel to the sick Elder. He immediately created a huge rock, and seizing the Royal Nāga by the arm, he pushed him inside it. The Royal supaṇṇa struck the rock and flew away.

The senior Elder remarked, “ Friends, if Buddha Rakkhita had not been here, all of us would have deserved blame.”

The Second Rūpāvacara Jhāna

When the yogī has acquired mastery in five ways

with respect to the first jhāna, he can consider the faults in this now familiar jhāna after emerging from it. As he views the jhāna factors with mindfulness and full awareness, he finds vitakka and vicāra to be gross and weak while pīti, sukha and ekaggatā appear to be fine and calm.

So he reflects that the first jhāna is close to the enemies (nīvaraṇas) due to vitakka and vicāra, and it is less calm and less blissful than the second jhāna which has only, pīti sukha and ekaggatā as its jhāna factors.

Thus he cuts off his attachment to the first jhāna, brings to mind the counter sign of the earth kasiṇa and reflects “pathavī, pathavī” or “earth, earth.” repeatedly without allowing vitakka and vicāra to arise in the mind. He does so with the purpose of abandoning the gross jhāna factors and developing the peaceful factors, knowing that “now the second rūpāvacara jhāna will arise”. He tries to develop the three stages of meditation (bhāvanā) in the normal order of parikamma, upacāra and appanā bhāvanā. The culmination of this meditation is the attainment of the second rūpāvacara jhāna.

When his mind remains fixed on the counter sign for one hour, two hours or more, he attains the second jhāna. When he examines the jhāna factors, he finds vitakka and vicāra to be absent and only pīti, sukha and ekaggatā to be present. The second jhāna is more tranquil and more blissful than the first jhāna.

He then practises to acquire mastery in five ways with respect to the second jhāna.

The Third Rūpāvacara Jhāna

When he has acquired mastery in five ways, then on emerging from the now familiar second jhāna he can consider the flaws in it thus : “This jhāna is threatened by the nearness of vitakka and vicāra. Besides rapture (pīti) is a form of mental excitement, so it appears to be gross and weak whereas bliss (sukha) and one-pointedness or unification (ekaggatā) appear calm and blissful. Because of rapture, the second jhāna is gross and weak, and less calm and less blissful than the third jhāna.”

Thus he cuts off his attachment to the second jhāna and reflects on the counter sign of the earth kasiṇa ‘pathavī’, pathavī as before, suppressing pīti from arising in the mind. He does so with the purpose of abandoning the gross jhāna factor and developing the peaceful factors, knowing that “now the third rūpāvacara jhāna will arise.” He tries to develop the three stages of meditation.

The culmination of this meditation is the attainment of the third jhāna. When his mind remains focussed on the counter sign for one hour, two hours or more, he attains the third jhāna. On examining the jhāna factors, he finds only sukha and ekaggatā to be present.

He then practises to acquire mastery in five ways with respect to the third jhāna. With the stilling or surmounting of vitakka, vicāra and pīti, he dwells in bliss with equanimity and is mindful. He is worthy of praise since he has equanimity towards the third jhāna and has reached the perfection of bliss. Equanimity of

jhāna is a name for equanimity producing impartiality towards even the highest bliss described thus: 'He dwells in equanimity' (*Vbh.* 245).

The bliss associated with the third rūpāvacara jhāna is regarded as the highest mundane bliss.

The Fourth Rūpāvacara Jhāna

When he has acquired mastery in five ways, then on emerging from the now familiar third jhāna he can consider the flaws in it thus: "This jhāna is threatened by the nearness of rapture (pīti), and the mental concern about bliss (sukha) makes it gross and weak whereas the equanimity as feeling (upekkhā) and one pointedness or unification (ekaggatā) appear calm and peaceful. Because of sukha, the third jhāna is gross and weak and less calm and tranquil than the fourth jhāna."

Thus he cuts off his attachment to the third jhāna and reflects on the counter sign of the earth kasiṇa 'pathavī, pathavī' as before, suppressing sukka from arising in the mind. He does so with the purpose of abandoning the gross jhāna factor and developing the peaceful factors, knowing that "now the fourth rūpāvacara jhāna will arise." He tries to develop the three stages of meditation. The culmination of this meditation is the attainment of the fourth jhāna.

When his mind remains focussed on the counter sign for one hour, two hours or more, he attains the fourth jhāna. On examining the jhāna factors, he finds only upekkhā and ekaggatā to be present. With the

abandoning of bodily pleasure and bodily pain and with the previous disappearance of joy and grief he enters upon and dwells in the fourth rūpāvacara jhāna.

He then practises to acquire mastery in five ways with respect to this jhāna. With the stilling of gross jhāna factors the fourth rūpāvacara jhāna is so subtle that the breathing of a person dwelling in the fourth jhāna is no longer noticeable.

The fourth rūpāvacara jhāna has neither pain nor pleasure and possesses the purity of mindfulness due to equanimity. The mindfulness, as well as other associated mental factors, is cleared, purified, and clarified by equanimity. This purity of mindfulness and the associated strong concentration make the fourth rūpāvacara jhāna the best basis for undertaking insight meditation.

The Fivefold Rūpāvacara Jhāna

There are two ways of developing rūpāvacara jhānas: the fourfold method and the fivefold method. The fourfold method, which is the more common one, has been described above.

The difference in the two methods is in abandoning vitakka and vicāra together or one after another after attaining the first jhāna. For persons of quick wisdom, they eliminate vitakka and vicāra together in going up to the second jhāna. For persons of slow wisdom, however, they cannot eliminate vitakka and vicāra simultaneously; they have to eliminate the jhāna factors one by one in going up to higher jhānas. Thus for persons of slow wisdom, there are five rūpāvacara

jhānas.

A person of slow wisdom first develops the first rūpāvacara jhāna and practises it to acquire mastery in five ways as described above. He emerges from the now familiar first jhāna, and considers the flaws in it in this way: "This jhāna is threatened by the nearness of the hindrances, and its jhāna factors are weakened by the grossness of initial application (vitakka). Consequently the first jhāna is less calm and less blissful than the second jhāna which has vicāra, pīti, sukha and ekaggatā as its jhāna factors."

Thus he cuts his attachment to the first jhāna, brings to mind the counter sign of the earth kasiṇa and reflects 'pathavī, pathavī' repeatedly, without allowing vitakka to arise in the mind. He does so with the purpose of abandoning the gross factor (vitakka) and developing the remaining peaceful jhāna factors, knowing that 'now the second rūpāvacara jhāna will arise.' He tries to develop the three stages of meditation. The culmination of this meditation is the attainment of the second jhāna.

When his mind remains fixed on the counter sign for one hour, two hours or more, he attains the second rūpāvacara jhāna with vicāra, pīti, sukha and ekaggatā as its jhāna factors. He then practises to acquire mastery in five ways with respect to this jhāna.

On emerging from the now familiar second jhāna, he can consider the flaws in it this way: "This jhāna is threatened by the nearness of vitakka, and its factors are weakened by the grossness of sustained application

(vicāra). Consequently the second jhāna is less calm and less blissful than the third jhāna which does not have vicāra among its jhāna factors.”

Thus he cuts off his attachment to the second jhāna, brings to mind the counter sign of the earth kasīṇa, and reflects ‘pathavī, pathavī’ repeatedly without allowing vitakka and vicāra to arise in the mind it does so with the purpose of abandoning the gross factor (vicāra) and developing the remaining peaceful jhāna factors, knowing that ‘now the third rūpāvacara jhāna will arise.’ He tries to develop the three stages of meditation, the culmination of which is the attainment of the third jhāna.

When his mind remains well focussed on the counter sign for one hour, two hours or more, he attains the third rūpāvacara jhāna with pīti, sukka and ekaggatā as its jhāna factors. He then practises to acquire mastery in five ways with respect to this jhāna.

The fivefold third jhāna is identical with the fourfold second jhāna. Therefore, the development of the fivefold fourth jhāna and fifth jhāna is identical with the development of the fourfold third jhāna and fourth jhāna.

Table (1). Dual Method of Counting
Rūpāvacara Jhānas

Jhāna factors	Fivefold Method	Fourfold Method	Rūpa plane of rebirth
Vitak,Vicāra, Pīti Sukha,Ekaggatā	first jhāna	first jhāna	first jhāna plane
Vicāra, Pīti, Sukha Ekaggatā	second jhāna		
Pīti, Sukha, Ekaggatā	third jhāna	second jhāna	second jhāna plane
Sukha, Ekaggatā	fourth jhāna	third jhāna	third jhāna plane
Upekkha, Ekaggatā	fifth jhāna	fourth jhāna	fourth jhāna plane

The comparison of the two methods is described in table (1). In this table the rūpāvacara plane of rebirth to which each type of jhāna can give rise to is also described. It will be noticed that the rūpāvacara planes of existence are named in accordance with the fourfold method, which is the more common one.

According to the investigation conducted at the International Buddha Sāsana Meditation Centres in Myanmar, all meditators who attained the first rūpāvacara jhāna could eliminate vitakka and vicāra simultaneously in developing the second rūpāvacara jhāna . So the fourfold method of counting rūpāvacara jhānas applies to almost all meditators whereas the fivefold method is needed only in a few exceptional cases. Consequently the rūpāvacara planes, where the meditators are reborn after they have developed and maintained the respective

jhānas till their death, are named in accordance with the fourfold method.

References:

1. *'Visuddhimagga' by Bhaddantācariya Buddhaghosa, translated into Myanmar by Venerable Nandamālā, Vol.1, pp. 228-323.*
2. *'Visuddhimagga' by Bhaddantācariya Buddhaghosa, translated into Myanmar by Venerable Sobhana (Mahāsi Sayadaw), Vol.1, pp. 362-528.*
3. *'The Path of Purification' (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated by Bhikkhu Ñāṇamoli, published by Singapore Buddhist Meditation Centre, pp.126-176.*
4. *'The Path of Purity' (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated by Pe Maung Tin, Pāli Text Society, pp.138-195.*

Review Questions

1. How is the earth kasiṇa made? How can it be used to develop the first rūpāvacara jhāna?
2. Describe the three stages of meditation together with the corresponding meditation signs in reflecting on an earth kasiṇa.
3. Describe the seven types of suitability (Sappāya) and the seven types of unsuitability (Asappāya) for developing meditative absorption (jhāna).
4. What is the tentold skill in absorption (Appanākosalla)?

5. How should the controlling faculties (Indriyas) be balanced in order to progress to absorption?
6. How should a meditator uphold his mind when it should be upheld?
7. How should a meditator restrain his mind when it should be restrained?
8. What are the things which lead to the arising of the enlightenment factors of investigating wisdom, energy and rapture?
9. In what ways can the enlightenment factors of tranquility, concentration and equanimity be cultivated?
10. (a) How should the mind be gladdened when it should be gladdened?
(b) How should the mind be viewed with equanimity when it should be done so?
11. In reflecting on the counter sign of kasiṇa how does the cognitive series of consciousness (vīthi) occur (a) before the arising of jhāna, and (b) at the time the jhāna arises?
12. After attaining the first rūpāvacara jhāna how can one develop this jhāna attainment (samāpatti)?
Explain the cognitive series of this process.
13. Describe the qualities of the first rūpāvacara jhāna.
14. Why should a beginner, after attaining the first rūpāvacara jhāna, enter upon it often without reviewing it much?

15. Describe the five factors abandoned and the five factors attained when a person acquires the first rūpāvacara jhāna.
16. How should a meditator practise to gain mastery in five ways with respect to the first jhāna that he has attained?
17. After attaining the first rūpāvacara jhāna in kasiṇa meditation, how should one develop the second and the third rūpāvacara jhānas?
18. How can one develop the fourfold fourth rūpāvacara jhāna by kasiṇa meditation? What is the significance of this jhāna?
19. Why are there two ways of counting rūpāvacara jhānas? Give a comparison of the two methods.